

# Foundation of the Church

## Ninth Article of the Apostles' Creed

From among His disciples Our Lord chose twelve Apostles, and gave them special training. He sent them forth to teach His doctrines, saying, "As the Father has sent me, I also send you." The Apostles were the foundation of the True Church. Christ gave them all power and authority, saying, "He who hears you hears me: he who rejects you rejects me."

Did Jesus Christ found a Church? --Yes; all history, religious and non-religious, including the Bible, clearly proves that Jesus Christ founded a Church.

1. After teaching publicly what He required all to believe and practice, thereby announcing the main doctrines of His Church, Christ gathered a number of disciples. From them He chose twelve, to whom He gave special instruction and training.

The term "a kingdom", by which Our Lord used to refer to His Church, implies organized authority. And He said to the special men He had chosen, "You have not chosen me, but I have chosen you" (John 15:16). He did not teach the disciples for themselves alone, but to be the foundation of His Church. God did not come to save only a few disciples, but all men.

2. Christ said to the men He had chosen: "As the Father has sent me, I also send you" (John 20:21), bidding them go and preach the doctrines He had taught. He sent them to all nations, promising salvation to those that should believe, and threatening condemnation to those refusing to believe.

"He who believes and is baptized shall be saved, but he who does not believe shall be condemned" (Mark 16:16). God is just; He would not have threatened condemnation to unbelievers unless He had furnished the means whereby they could believe. His Church is this means; all men must join it.

3. Not only did the men chosen by Christ have authority; He gave them extraordinary powers, particularly the twelve special men, the Apostles.

"Then having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity" (Matt. 10:1).

a. They had power to sanctify, when Christ bade them:

"Go therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19).

b. They had power to forgive sin, when Christ said to them:

"Whose sins you shall forgive, they are forgiven them" (John 20:23).

c. They had power to rule when Christ said:

"He who hears you hears me; and he who rejects you rejects me; and he who rejects me rejects him who sent me" (Luke 10:16). And: "Whatever you bind on earth shall be bound also in heaven" (Matt. 18:18).

d. They had power to offer sacrifice, when at the Last Supper Christ, after instituting the Eucharist, bade them:

"Do this in remembrance of me" (1 Cor. 11:24-25).

4. After training the disciples and Apostles to form the organization of His Church, Christ chose Simon Peter, and made him the Chief. Simon, whose name Christ changed to Peter, was the Head of the Church.

On Simon Christ promised to build His Church, saying: "Thou art Peter, and upon this rock I will build my Church" (Matt. 16:18). After the Resurrection He confirmed Peter's authority over the Church, saying to him: "Feed my lambs; feed my sheep" (John 21:15-17).

5. Finally, He promised to remain for all time with the Church He established.

If the death of Our Lord were to do good only to a few persons then living in Judea, its merits would have been very limited. But it could do good to future generations only if there were an organization with authority to carry on His teachings and preserve them from all change. This is His Church.

Why did Jesus Christ found the Church? --Jesus Christ founded the Church to bring all men to eternal salvation.

Our Lord Jesus Christ established the Church in order to lead men to heaven by:

a. Continuing His teaching and example; and

b. Applying the fruits of His Sacrifice on the cross to all men until the end of the world.

Our Lord gave to the Church a three-fold office: the office of teacher, the office of priest or sanctifier, and the office of pastor or ruler. By these offices Christ intended His Church to accomplish the purpose for which He founded it.

2. After Pentecost Sunday the Apostles began to carry out their mission of making disciples of all nations. Through them and their successors this mission continues and will continue to the end of the world.

On the first Pentecost about three thousand were received into the Church after St. Peter's sermon. They were the first members converted and baptized since the Ascension of Our Lord.

Was the Church founded by Christ a visible organization? --The Church founded by Christ was a visible organization, with certain distinguishing marks.

1. No one can deny that Jesus Christ gathered disciples, and out of them chose twelve Apostles, to whom He gave special instruction and orders. He formed them as the foundation of His organization; was this not visible?

Speaking of a stubborn man, He said: "If he refuse to hear even the Church, let him be to thee as the heathen" (Matt. 18:17). And He promised his disciples: "Amen, I say to you, whatever you bind on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed

also in heaven" (Matt. 18:18). Surely something must be visible to bind and loose, to be heard and obeyed. And Christ referred to this visible organization as a city set on a mountain, that cannot be hidden (Matt. 5:14).

2. From the very beginning the Apostles exercised their authority and powers; these were signs of a very visible organization. They did not advise; they directed, as superiors, and decided, as judges.

Thus St. Paul excommunicated the sinful Corinthian; and he commanded the Hebrews: "Obey your superiors, and be subject to them" (Heb. 13: 17).

3. The Apostles and Fathers condemned schism. This fact implies a visible organization; for how can there be schism against an invisible body?

St. Paul urged the Corinthians: "By the name of Our Lord Jesus Christ ... that there be no dissensions among you" (1 Cor. 1:10). And St. Cyprian in the third century wrote: "Whoever is separated from the Church is separated from the promises of Christ ... One cannot have God as a Father who has not the Church as his mother."

### The Apostles: First Bishops of the Church

To whom did Christ give the power to teach, to sanctify, and to rule the members of His Church? --Christ gave the power to teach, to sanctify, and to rule the members of His Church to the Apostles, the first bishops of the Church.

1. St. Peter was the first Head. After a miraculous escape from prison in Jerusalem, he founded his See in Antioch; here the followers of Christ were first called Christians. Peter made frequent missionary journeys through Judea, Samaria, Galilee, Asia Minor, and probably even Greece. He finally fixed his See at Rome.

St. Peter presided at the Council of the Apostles in Jerusalem in the year 50 A. D. At the same time that St. Paul was beheaded, St. Peter was crucified head downwards, on Vatican Hill, Rome, 67 A. D.

2. St. John, the Beloved Disciple, lived at Ephesus and governed the Church in Asia Minor.

In the time of Trajan he was thrown into a caldron of boiling oil, but was miraculously preserved. Later he was banished to Patmos, where he had the revelations which we call the Apocalypse. He died at the age of about 100 years, the last of the Apostles, and the only one who did not die a martyr's death. He left his Gospel and Epistles.

3. St. James the Greater, St. John's brother, labored in Judea, and according to tradition, travelled as far as Spain.

He was the first of the Apostles to be martyred being beheaded in Jerusalem in the year 44, by Herod Agrippa.

4. St. Matthew preached among the Ethiopians, Persians, and Parthians, and was martyred in Parthia. He wrote the first of the four Gospels.

St. James the Less was Bishop of Jerusalem. He was cast down from the pinnacle of the Temple in 63 A. D. He left one Epistle.

St. Andrew, St. Peter's brother, preached along the lower Danube, and was crucified in Greece.

St. Thomas preached in Persia, Medea, and went as far as India. He was martyred in India, pierced with a lance at the command of the king.

St. Philip preached in Phrygia and Scythia, and was crucified at Hieropolis.

St. Bartholomew preached in India, Arabia, and Assyria. He was flayed and crucified in Armenia.

St. Simon preached in North Africa, and was martyred in Persia.

St. Jude preached in Syria, and was martyred in Persia. He wrote the "Catholic Epistle".

St. Matthias, chosen to take the place of Judas, preached in Ethiopia, and was martyred in Sebastopolis.

5. St. Paul was converted miraculously (Acts 9) in the year 34. He of all the Apostles labored the most abundantly. He wrote many Epistles.

He is called the Apostle of the Gentiles, because he carried the Gospel to the pagan world. He travelled extensively and successively to Seleucia, Cyprus, Asia Minor, Phrygia, Galatia, Macedonia, Thessalonica, Athens, Corinth, Miletus, and finally Rome. From Rome he went to Spain and the East, then returned to Rome, where he was martyred in 67 A. D.

Did Christ intend that this power should be exercised by the Apostles alone? --No, Christ intended that this power should be exercised also by their successors, the bishops of the Church.

1. The Apostles first preached in Judea on the very first Christian Pentecost. Then they dispersed throughout the different countries of the then known world. Everywhere they preached, baptized, and ruled the Christian communities. They were the first bishops of the Church.

"As the Father has sent me, I also send you" (John 20:21).

2. The Apostles chose men to assist them, imparting to them greater or less powers. Before leaving a place, they chose a successor with full powers (Acts 14:22).

Those who received only a small part of the powers of the Apostles were called deacons. Those given greater power were the priests. Those appointed successors to rule in the place of the Apostles were the bishops.

3. Christ had given the Apostles full powers to choose successors, when He gave them the powers His Father had given Him (John 20:21)

It was His wish that the Apostles should have successors to continue the Church, which He said would last till the end of the world (Matt. 28:20). Without successors to the Apostles, the Church would have no rulers, and being unorganized would never have lasted.

Apostolicity of Catholic Doctrines

(Adapted from Cardinal Gibbons, "Faith of Our Fathers")

**APOSTOLIC CHURCH CATHOLIC CHURCH PROTESTANT CHURCHES**

1. Our Saviour gave pre-eminence to Peter over the other Apostles: "I will give thee the keys of the kingdom of heaven" (Matt. 16:19). "Strengthen thy brethren" (Luke 22:32). "Feed my

lambs; feed my sheep" (John 21:15-17). 1. The Catholic Church gives the primacy of honor and jurisdiction to Peter and to his successors. 1. Other Christian communions deny Peter's supremacy over the other Apostles.

2. The Apostolic Church claimed to be infallible in her teachings. "When you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God" (1 Thess. 2:13). 2. The Catholic Church alone, of all the Christian communions, claims to exercise the prerogative of infallibility in her teaching. Her ministers always speak from the pulpit as having authority, and the faithful receive with implicit confidence what the Church teaches, without once questioning her veracity. 2. Protestant churches repudiate the claim of infallibility, denying that such a gift is possessed by any teachers of religion. The ministers advance opinions as embodying their private interpretation of the Bible. Their hearers are expected to draw their own conclusions from the Bible.

3. Our Saviour enjoined and prescribed rules for fasting: "When thou dost fast, anoint thy head and wash thy face, so that thou mayest not be seen by men to fast" (Matt. 6:17). The Apostles fasted before engaging in sacred functions: "They ministered to the Lord, and fasted." "When they had appointed presbyters for them in each church, with prayer and fasting, they commended them to the Lord" (Acts 14:22). 3. The Church prescribes fasting to the faithful at stated seasons, particularly during Lent.

A Catholic Priest is always fasting when he officiates at the altar. He breaks his fast only after he says Mass. When Bishops ordain Priests they are always fasting, as well as the candidates for ordination. 3. Protestants have no law prescribing fasts, though some may fast from private devotion. They even try to ridicule fasting. Neither candidates for ordination, nor the ministers who ordain them are ever required to fast on such occasions.

4. St. Peter and St. John confirmed the newly baptized in Samaria. "They laid their hands on them and they received the Holy Spirit" (Acts 8:17) 4. Every Catholic Bishop, as a successor of the Apostles, likewise imposes hands on baptized persons in the Sacrament of Confirmation, by which they receive the Holy Ghost. 4. No denomination performs the ceremony of imposing hands except Episcopalians, and even they do not recognize Confirmation as a Sacrament.

5. Our Saviour and His Apostles taught that the Eucharist is the Body and Blood of Christ: "Take and eat; this is my body ... All of you drink of this, for this is my blood" (Matt. 26:28). "The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break is it not the partaking of the body of the Lord?" (1 Cor. 10:16). 5. The Catholic Church teaches, with our Lord and His Apostles, that the Eucharist is truly and indeed the Body and Blood of Jesus Christ under the appearances of bread and wine. 5. The Protestant

churches; condemn the doctrine of the Real Presence as idolatrous, and say that, in partaking of the communion, we receive only a memorial of Christ.

6. The Apostles were empowered by our Saviour to forgive sins: "Whose sins you shall forgive, they are forgiven them" (John 20:23). "God," says St. Paul, "hath given to us the ministry of reconciliation" (2 Cor. 7:10,11) 6. The Bishops and Priests of the Catholic Church, as the inheritors of Apostolic prerogatives, profess to exercise the ministry of reconciliation and to forgive sins in the name of Christ. 6. Protestants affirm on the contrary, that God delegates to no man the power of pardoning sin.

7. Regarding the sick, St. James gave this instruction: "Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). 7. One of the most ordinary duties of a Catholic Priest is to anoint the sick in the Sacrament of Extreme Unction. If a man is sick among us he is careful to call in the Priest of the Church that he may anoint him with oil in the name of the Lord.7. No such sacrament as that of anointing the sick is practiced by any Protestant denomination, not withstanding the Apostle's injunction.

8. Of marriage our Saviour said: "Whoever puts away his wife and marries another, commits adultery against her; and if the wife puts away her husband, and marries another, she commits adultery" (Mark 10:11,12). And again St. Paul said: "To those who are married, not I, but the Lord commands that a wife is not to depart from her husband, and if she departs, that she is to remain unmarried ... And let not a husband put away his wife" (1 Cor. 7:10,11). 8. Literally following the Apostle's injunction, the Catholic Church forbids the husband and wife to separate from one another; or, if they separate, neither of them can marry again during the life of the other. 8. The Protestant churches, as is well known, have so far relaxed this law of the Gospel as to allow divorced persons to remarry, during the lifetime of those they have divorced.

9. Our Lord recommended not only by word but by His example, to souls aiming at perfection, the state of perpetual chastity. St. Paul also exhorted the Corinthians by counsel and his own example to the same angelic virtue: "He who gives his virgin in marriage does well, and he who does not give her does better" (1 Cor. 7:38). 9. Like the Apostle and his Master, the Catholic clergy bind themselves to a life of perpetual chastity. The members of our religious communities for men and women voluntarily consecrate their chastity to God. 9. All the ministers of other denominations are permitted to marry. And far from inculcating the Apostolic counsel of celibacy to any of their flock, they more than insinuate that the virtue of perpetual chastity, though recommended by St. Paul, is impracticable.



## The Primacy of Peter

When Our Lord said to Peter, "And I will give thee the keys of the kingdom of heaven," He clearly meant: "I will give you supreme authority over My Church. You shall be My representative." The true test of loyalty to Christ is not only to believe in Him and worship Him, but to honor and obey the representatives He has chosen. Our Lord chose St. Peter as His Vicar. It is rebellion against Christ to say to Him: "I will worship You, but I will not recognize Your representative." This is what Christians do, who deny the authority of the successor of Peter.

Did Christ give special power in His Church to any one of the Apostles? --Christ gave special power in His Church to Peter, by making him the head of the Apostles and the chief teacher and ruler of the entire Church.

1. When Simon, led by his brother Andrew, first met Christ, Our Lord said to him: "Thou art Simon, the son of John; thou shalt be called Cephas" (John 1:42).

Christ spoke in Aramaic, and the original Cephas, or "Kepha" means stone or rock, which we interpret Peter. Our Lord must have some special purpose for having Simon's name changed, particularly as the word Kepha was never used as a proper name then.

2. When, at Caesarea Philippi, Peter made the memorable confession of faith in the name of the Apostles: "Thou art the Christ, the Son of the Living God," Christ promised to make Peter the head of His Church (Matt. 16:17-20).

In reply Our Lord said: "Blessed art thou, Simon Bar-Jona, for flesh and blood has not revealed this to thee, but my Father in heaven. And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven; and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven."

a. Our Lord changed Simon's name to Peter, which means Rock.

He said that He would make Peter the Rock on which His Church should be founded. As the foundation of a building holds up, supports, and preserves the building, so Peter was to hold the same office for Christ's Church.

b. Our Lord. promised to Peter the keys of the kingdom of heaven. In ancient as well as modern times, keys are a symbol of authority. He who lawfully carries the key to a building has the right himself of entering and of admitting or excluding others.

Our Lord said to all the Apostles, "Receive the Holy Spirit, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:23). But to Peter alone did Our Lord address these words: "I will give thee the keys of the kingdom of heaven."

3. Christ, after the Resurrection, fulfilled His promise, and appointed Peter head of the Church (John 21:15-17)

On the Lake of Gennesareth, "Jesus said to Simon Peter, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee," He said to him, "Feed my sheep."

By this Christ entrusted to Peter the whole flock, thus making him the head shepherd. The "lambs" (the weak and tender portion of the flock) are the faithful, and the "sheep" (those that nourish the lambs) are the pastors, bishops and priests.

The sheep of Christ are those who submit to Him, the Good Shepherd (John 10: 14). Never did Christ say to any other Apostle: Feed My whole flock. As the shepherd is responsible for the flock, he is given authority comparable to his responsibility.

4. Christ also conferred on Peter special marks of distinction not conferred on the other Apostles. He gave him a new name. He chose him as a companion on the most solemn occasions. After the Resurrection, He appeared to Peter first, before showing Himself to the other Apostles.

The Lord said: "Simon ... I have prayed for thee that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren" (Luke 22:31-32)

As with every well-regulated society, the Church needed a visible head; Christ appointed St. Peter visible head of the Church. The city has its mayor, the state its governor, the nation its President. At the head of every government is a president or king. Even in the family, the father is the head. Every corporation has a head.

The Church is a visible society; that is, it is composed of human beings. It needs a head as well as any other organization. Christ is always its invisible, Head, but it needs a visible head to take His place among men.

Did Peter actually exercise his primacy? --Yes, Peter actually exercised his primacy, and the other Apostles and the disciples recognized him as the head of the Church.

1. Peter's name always stands first in the lists of Apostles; Iscariot's is always last.

St. Matthew even calls Peter the "first Apostle." But he was neither first in age nor in election, for Our Lord had called Andrew; his elder brother, before him. He must therefore have been first in honor and authority.

2. It was Peter that proposed the election of another to take the place of Judas.

In obedience to Peter's advice, the Apostles put forward two among the disciples to choose from; and after praying, they chose Matthias (Acts 1:21-26).

3. It was Peter that preached the first sermon on the day of Pentecost.

The Holy Ghost had descended on the Apostles; they spoke so that each person present (and there were many nationalities in the crowd) heard his own language being spoken. The people were amazed; and Peter spoke (Acts 2:14-36).

4. It was Peter that admitted the first converts from Judaism (Acts 2:38-41), as well as from paganism (Acts 10:5).

"And he (Peter) ordered them (the Gentiles) baptized in the name of Jesus Christ" (Acts 10:48). This was a thing unheard of, that the Jews, "of the Faith", should consort with "heathen"; but Peter broke all bonds.

5. Peter worked the first miracle.

He gave a man lame from birth the power to walk (Acts 3:6-8).

6. Peter meted out the first punishment.

Ananias (and later his wife Sapphira) had lied and cheated; and having been rebuked by Peter, fell down dead (Acts 5: 1-6).

7. Peter cast out the heretic Simon Magus.

This heretic had wanted to purchase the power of the Apostles of bringing down the Holy Ghost on those on whom they laid hands (Acts 8:19-20).

8. Peter made the first visitation of the churches (Acts 31-32).

9. In the first Council at Jerusalem, there was much disputing, but when Peter spoke, all submitted (Acts 15:7-12).

"After a long debate, Peter got up and said, ... 'But we believe that we are saved through the grace of the Lord Jesus' ... Then the whole meeting quieted down" (Acts 15:7, 11-12).

10. After his conversion, St. Paul presented himself to Peter (Gal. 1: 18) .

11. Of the early churches established by the Apostles, the Church of Rome was the highest in rank. It was the See of Peter.

Marks of the True Church

The True Church is one, holy, catholic, and apostolic. The Church that possesses all the shining marks which Our Lord gave is the Church of God, the True Church. Any church that lacks even one of these marks is an imitation, a false church, and not the one founded by Our Lord. The True Church must possess all these marks. It is the Church which Christ commanded all to hear and obey.

Did Christ establish many Churches? --Christ established only one Church, to continue till the end of time.

1. As God is one, He established one Church, which He commanded all men to obey and to follow in the way of salvation.

God is essentially one. He is Truth itself. How can He say to one group of men that there are three Persons in one God, and to another that there is only one Person? How can He say to one body that the Holy Eucharist is Himself, and to another that it is mere bread? God cannot contradict Himself. "He who hears you hears me" (Luke 10:16). "There shall be one fold and one shepherd" (John 10:16).

2. Christ never referred to His Churches, but to His Church. Christ chose only one Head for His Church. Peter could not have been the Head of conflicting churches.

Christ said: "And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. 16:18). Christ did not say: "Upon this rock I will build My Churches," it was clearly not His intention to establish various conflicting churches.

3. Christ, even in His prayers, spoke of unity among His followers. There would evidently be no unity if He had founded many churches.

Immediately before His passion, He prayed: "Yet not for these only do I pray, but for those also who through their word are to believe in me, that all may be one, even as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John 17:20-21).

Is there any way by which we can distinguish the Church that Christ founded from all other churches? --We can distinguish the Church founded by Christ from all other churches by the marks or signs that Our Lord gave to it.

A mark is a sign by which something may be distinguished from all others of the same kind. By its marks we can recognize the True Church as the one founded by Jesus Christ, distinguishing it from all other churches, however similar.

4. It is important that we know which is the Church established by Christ, in order that we may obey it, as God commands. Then shall we also be certain what to believe and do in order to be saved; the Church, that True Church, will be our guide to heaven.

We must distinguish the True Church from false churches, because today there are many imitations of the Church founded by Christ.

5. The True Church must be that which Christ personally founded, and the Apostles propagated. It must have existed continuously since the time of Christ. It must teach in their entirety all the doctrines commanded by the Divine Founder while He was still on earth; and all its members must profess those fundamental doctrines. It must be a visible organization, discernible and discoverable, evidently existing, with clear marks or signs distinguishing it as the True Church.

It was through a common bond of faith that the faithful throughout the world were, to be united in one body, the Church, their heritage from the Son of God. Our Lord therefore before His Ascension made the necessary provision so that all men might from thenceforth recognize the Church which He established, and which He commanded all to join.

What are the chief marks of the True Church? --The chief marks of the True Church are four: It is one, holy, catholic or universal, and apostolic.

1. Christ intended His Church to be One; therefore the True Church must be One. Its members must be united in doctrine, in worship, and in government. Christ said:

"If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:24). "There shall be one fold and one Shepherd" (John 10:16).

2. Christ intended His Church to be Holy; therefore the True Church must be Holy. It must teach a holy doctrine in faith and morals, because its Founder is holy. It must provide the means for its members to lead a holy life.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? Even so, every good tree bears good fruit, but the bad tree bears bad fruit. ... Therefore, by their fruits you will know them" (Matt. 7:15-17,20).

Christ promised His Church the gift of miracles, a sign of holiness: "Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do" (John 14:12). He said: "You therefore are to be perfect, as your heavenly Father is Perfect" (Matt. 5:48).

3. Christ intended His Church to be universal, that is, catholic; and therefore the True Church must be Universal, or Catholic. It must be for all peoples of every nation and for all times and teach the same faith everywhere. Christ commanded His disciples:

"Go therefore and make disciples of all nations" (Matt. 28:19). "Go into the whole world. and preach the Gospel to every creature" (Mark 16:15). "You shall be witnesses for me ... even to the very ends of the earth" (Acts 1:8).

4. Christ intended His Church to be propagated by His Apostles; and therefore the True Church must be Apostolic. It must be the Church propagated by the Apostles. Its rulers must derive their office and authority by lawful succession from the Apostles. It must hold intact the doctrine and traditions of the Apostles, to whom Christ gave authority to teach.

It was Christ Himself, and no one else, Who chose His Apostles and disciples, and commanded them to teach His doctrines to all the world. St. Paul says: "Even if we or an angel from heaven should preach a Gospel to you other than that which we have preached to you, let him be anathema" (Gal. 1:8). St. Paul himself refers to the Church as "built upon the foundation of the Apostles" (Eph. 2:20).

Which Church possesses the marks of the Church established by Christ, and therefore must be the True Church? --The Catholic Church possesses the marks of the Church established by Christ; the Catholic Church is the True Church.

The Catholic Church is One, Holy, Catholic, and Apostolic in the way Our Lord Jesus Christ wanted His Church to be One, Holy, Catholic, and Apostolic

Principal Christian Religious Bodies in the U.S.

NAME	PLACE OF ORIGIN	FOUNDER	YEAR
		Friends or Quakers (4 bodies)	Latter-Day Saints (7 bodies)
CATHOLIC CHURCH		Reformed Churches (4 bodies)	Adventist (5 bodies)
Eastern Orthodox (19 bodies)		Baptist, German (4 bodies)	Salvation Army
Lutheran (21 bodies)		Methodist (22 bodies)	Christian Scientists
Mennonite (15 bodies)		Universalists	Assemblies of God
Protestant Episcopal		United Brethren (2 bodies)	Church of the Nazarene
Presbyterian (10 bodies)			Evangelical, Reformed
Congregational			JERUSALEM
Bapist (24 bodies)		Evangelical	Near East
Unitarian		Churches of Christ	Germany
			Switzerland



_____	Kentucky	_____
England	_____	_____
_____	New York	Henry VIII
Scotland	_____	_____
_____	New York	John Knox
England	_____	_____
_____	England	Robert Browne
Amsterdam	_____	_____
_____	Massachusetts	John Smyth
London	_____	_____
_____	Arkansas	John Biddle
England	_____	_____
_____	U.S.	_____
Holland	_____	George Fox
_____	Ohio	_____
Germany	JESUS CHRIST	_____
_____	_____	_____
England	Schism from Catholic Church	Assembly
_____	_____	_____
New Jersey	_____	A. Mack
_____	Martin Luther	_____
Maryland	_____	_____
_____	_____	John and Charles Wesley
Pennsylvania	Grebel, Mantz, Blaurock	_____
_____	_____	_____

John Murray		
		1739
	Union at General Assembly	
Otterbein and Boehm	33	1770
	1054	1800
Jacob Albright		
	1517	1803
Thos. and Alex. Campbell		
	1525	1827
Joseph Smith	1534	1830
	1560	1831
William Miller		
	1583	1865
William Booth		
	1600	1879
Mary Baker Eddy	1645	1914
	1647	1919
General Meeting		
	17th c.	1934
Union at General Assembly		
	1708	

There are over 200 different Protestant bodies existing in the United States alone. In the above list a few of the best-known are enumerated, in comparison with the Catholic Church. This comparative list indicates this fact: none of these denominations can ever become the True Church founded by Christ, Son of God. It is well known that many heretics, at the hour of death, return to the Catholic Church. But what Catholic at that hour has ever denied his religion to seek admission into a sect? As the heretic Melancthon wrote to his Catholic mother: "The Protestant is the best faith to live in, but the Catholic Faith is the best one to die in."

### The One True Church

What is the Church? --The Church is the congregation of all baptized persons united in the same true faith, the same sacrifice, and the same sacraments, under the authority of the Sovereign Pontiff and the bishops in communion with him.

1. Even considering it only as a visible society, the Church is a perfect religious body.

All members are subject to the same religious authority, possess identical religious doctrines, live a common religious life, and use the same means of grace, the sacraments.

2. The Church is divided into the "teaching Church" and the "hearing Church"; for each Christ laid down powers and duties.

The priests, with their bishops and the Pope, compose the "teaching Church"; the faithful, who believe and obey, and are admitted into membership through the Sacrament of Baptism, compose the "hearing Church".

How is the Church enabled to lead men to salvation? --The Church is enabled to lead men to salvation by the indwelling of the Holy Ghost, who gives it life.

1. God the Father and God the Son sent the Holy Ghost to dwell in the Church. The indwelling of the Holy Ghost enables the Church to teach, to sanctify, and to rule the faithful in the name of Christ.

The Holy Ghost came down upon the Apostles to enlighten, strengthen, and sanctify them, so that they could preach the Gospel and spread the Church all over the world. On the Feast of

Pentecost, in remembrance of God the Holy Ghost, we celebrate a mystery which is forever renewed in the Church and in our souls: the mystery of the indwelling of God, the reign of the law of love which succeeded the law of bondage and fear (Rom. 8: 15).

2. The Holy Ghost guides the rulers of the Church, especially the Pope, and helps them in their duties.

Before the descent of the Holy Ghost, the Apostles had been timid and afraid. After His coming they went forth to teach, whatever hardships came; they remembered and understood all the teaching of Christ.

3. The Holy Ghost preserves the Church from all error in its teaching; in times of danger, He raises up able defenders of its doctrines.

St. Athanasius defended the Church in the time of the Arian heretics; Pope Gregory VII during a period of great disorder; St. Dominic, during the time of the Albigenses; and St. Ignatius of Loyola, after the Protestant outbreak.

4. The Holy Ghost raises up Saints in the Church throughout all generations.

The members of the Church strive to imitate its Divine Founder, and in all countries and all times it has produced saints, canonized and uncanonized, martyrs, confessors, hidden souls that burn with the love of God and their fellowmen.

Are not all religions the same? --No for truth and error are not the same; faith and unbelief are not the same.

1. God is not divided. He revealed only one religion. We either believe that religion, or do not believe it. There is no middle way. "He who is not with me is against me" (Matt. 12:30)

Anything that is not the whole truth is not truth. Christ said: "I am the way, and the truth and the life. No man comes to the Father but through me" (John 14:6).

No one will assert that glass is as good as diamonds, nor that brass is as good as gold. No one claims that an imitation is just as good as the authentic thing. More unreasonable then would it be to claim that a religion established by a man is as good as that founded by the Incarnate God.

2. From the very beginning of mankind there has been one true religion. From Adam to the coming of Christ this religion was preserved by the patriarchs, prophets, and others chosen by God to keep the knowledge of the promised Redeemer intact.

Before the coming of Christ, this true religion was not universal, but limited to one people, the Jews, the "chosen people." All other nations had degenerated and worshipped idols, false gods. In spite of the imperfections of the old religion preserved among the Jews; it was always the true religion, the one true religion. It foreshadowed the coming of the perfect religion, that established by the Son of God, Jesus Christ, Who then abrogated the Jewish Faith, the Old Law, in favor of the New Faith, the New Law.

3. It is absurd to suppose that God does not care whether men denounce His Son as an impostor and blasphemer, or worship Him as God.

Why should Christ, and after Him the Apostles, and after them a long line of believers, have suffered so much and resisted persecution so firmly, if it were of no importance what a man believed? The Apostle said, "There is no other name under heaven given to men, whereby we must be saved" (Acts 4:12)

How can we prove that the only true Church of Christ is the Catholic Church? --We can prove that the only true Church of Christ is the Catholic Church, because:

1. Only the Catholic Church possesses the marks of the Church established by Christ; that is, Unity, holiness, catholicity, and apostolicity. (See Chapter 73 on The Gates of Hell)

As a matter of fact, only the Catholic Church claims to have all these four marks of the True Church, the marks so evidently set by Christ.

2. The history of the Catholic Church gives evidence of miraculous strength, permanence, and unchangeableness, so showing the world that it is under the special protection of God. The Catholic Church has proved itself indestructible for almost two thousand years, against every variety and number of formidable enemies. The Church suffered from persecution and outside attacks, and from schism and heresy within its own ranks, yet still lives.

In spite of corruption and persecution, in spite of the combined forces of error and evil, the Catholic Church has continued to live and to carry out its purpose, as its Founder promised. The

indestructibility of the Church, as has been proved by history, is alone enough to mark it as divine. God alone could have preserved it so long. The Church is the only institution which has proved itself an exception to the law of decay and death. It has watched the birth and decay of every government on earth for almost 2000 years. After every attack against it, it rises, the Bride of Christ, ever fresh and fair.

## The Catholic Church: Unity and Holiness

The Catholic Church is One, because it has one Divine Founder, God Himself, Who cannot be divided. All its members hear and obey the voice of their Shepherd. The Catholic Church is Holy, because it imitates its Holy Founder, the Incarnate Son of God. Its members strive for holiness, aided by divine sacraments instituted by Christ Himself.

Why is the Catholic Church one? --The Catholic Church is one because all its members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments, and are united under one and the same visible head, the Pope.

1. They have unity in doctrine, worship, and government. They have "One Lord, one Faith, one Baptism." There has never been any other society, religion, or government whose members are so closely united.

If a kingdom is divided against itself, that kingdom cannot stand" (Mark 3:24). "Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are" (John 17: 11).

2. There are about 425 million Catholics united in doctrine. This unity is evident and admitted by all. All Catholics every where believe each and every article of faith proclaimed by the Church. Wherever a Catholic goes throughout the world, he will find his home in the

Catholic Church. There he will find his brethren in Christ all believing as he does. If he deliberately denies even one article of faith of the Church, he ceases to belong to it.

International Eucharistic Congresses, held in different countries, in different parts of the world, every other year, are a good proof of the unity of the Church. In such Congresses the faithful from all nations-African, American, -Australian, Chinese, English, Filipino, French, German, Indian, Irish, Japanese, Russian, Spaniard,-one and all bow down in adoration of Our Lord Jesus Christ in the most Holy Eucharist.

3. All Catholics today hold the same faith that Catholics in the past held.

The same Gospel of peace that Jesus Christ preached in Judea, the same that St. Peter preached in Antioch and Rome, the same that St. Paul wrote to the Corinthians and the Ephesians, the same that apostles of all nations have been preaching for the last 1900 years, is preached today and taught in the Catholic Church throughout the world, from January to December-"Jesus Christ yesterday, and today, and the same forever" (Heb. 13:8).

4. The Catholic Church is one in worship. All members make use of the same Holy Sacrifice of the Mass, and receive the same sacraments. Although rites vary, the essentials of worship laid down by Christ form the foundation of all. Certain ceremonies have been appointed by the Church, to show more clearly in outward form the spiritual significance of whatever act is being done, and to increase the devotion of those who are present or take part in the religious acts.

The ritual varies in various places, certain ancient rituals from the early days of the Church being preserved. But in general the Roman ritual, the one followed by the diocese of Rome, is the one followed. The change of ritual does not change the substance of the religious act, which is preserved in its entirety.

5. All Catholics are united in government.

Everywhere the faithful obey their pastors, the pastors obey the bishops, and the bishops obey the Pope. The Catholic Church is truly "one fold and one Shepherd", its unity standing out unequalled in all history.

Why is the Catholic Church holy? --The Catholic Church is holy because it was founded by Jesus Christ, who is all-holy, and because it teaches, according to the will of Christ, holy

doctrines, and provides the means of leading a holy life, thereby giving holy members to every age.

St. Peter called the Christians of his time "a chosen race, a royal priesthood, a holy nation" (1 Pet. 2:9).

1. The Founder of the Catholic Church, Jesus Christ, is holy. The Church exhorts its children to imitate its Divine Founder.

No founder of any other church is as holy as Jesus Christ, Son of God. And among the children of the Church we may mention as examples of holiness the canonized Saints.

2. The Catholic Church teaches the highest and holiest doctrine ever presented to any people, a standard of perfection. The same precepts delivered to Moses on Mount Sinai, the same warnings uttered by the prophets in Judea, the same sublime lessons taught by Our Lord: these the Church teaches from year to year.

The Church teaches its children to know, love, and serve God, and thus to become saints. It urges on them the truth: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Matt. 16:26). It exhorts them to imitate Christ.

3. The Catholic Church provides powerful means for holiness, in prayer and the Sacraments. By the Sacraments a Catholic receives abundant graces. One who is faithful in the reception of the Sacraments will never fail to live a righteous life and die a happy death.

Every Catholic is obliged to pray his morning and night prayers, and to resort to prayer in every necessity and temptation, as well as to prayer of thanksgiving. He is required under pain of sin to hear Mass on Sundays and holydays of obligation.

4. The Catholic Church produces holy members in its saints and martyrs. In every age and country the Church is the Mother of saints, martyrs, confessors, and holy men and women who live in Christ. We do not, however, maintain that all Catholics are holy. Unfortunately, some do not live up to the teachings of the Church; that will be their condemnation.



We must remember that even among the Apostles there was one Judas. Our Lord Himself taught in the parable of the wheat and the cockle that the good and the bad will grow up side by side in His Church.

5. The Catholic Church still has the gift of miracles. Christ promised His Church the gift of miracles, a sign of holiness. "He who believes in me, the works that I do, he also shall do; and greater than these he shall do" (John 14:12).

Each holy soul proposed for canonization must have worked two miracles before beatification, and two more before canonization. We constantly read of miracles at Lourdes and other shrines. The cures at Lourdes are declared genuine by a board of physicians, many of whom are non-Catholic.

6. The Catholic Church carries on numberless works of holiness. It is the great Mother of Mercy and Charity to the helpless.

It instructs children in school, cares for the poor, the sick, the lepers, the deaf, blind, dumb, the old, the orphaned and abandoned. It engages in all kinds of missionary and charitable activity.

The Catholic Church:

Catholicity and Apostolicity

The apostolicity of the Church receives additional proof from the fact that today it still administers the very same seven sacraments administered by the Apostles. Non-Catholic churches have abandoned most of the sacraments, but the Catholic Church preserves and administers them all. Among the sacraments thus preserved are (1) Confirmation, and (2) Extreme Unction. St. Peter and St. John administered the first (Acts 8:14-17). St. James wrote about the second (Jas. 5:14,15).

Why is the Church catholic or universal? --The Catholic Church is catholic or universal because, destined to last for all time, it never fails to fulfill the divine commandment to teach all nations all the truths revealed by God.

"You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth" (Acts 1:8).

1. The very name of the Church is Catholic, that is, universal. Even its critics admit that it is catholic. It has existed in all ages since the time of Christ, and teaches all peoples of every nation the same faith.

It was St. Ignatius (50-107 A.D.) appointed Bishop of Antioch by Saint Peter, who first used the Greek word *Katholicos*, meaning "universal," when referring to the Church founded by Christ; this he did in order to distinguish the True Church, already being preached throughout the world, from heretical churches that had arisen.

In the fourth century certain sectarians protested against the True Church, yet still called themselves Christians. And so Catholics began to call themselves "Catholic." In that same century St. Augustine said: "All heretics wish to call themselves Catholics; yet if you ask any of them to direct you to a Catholic church, he will not direct you to his own!"

Wherever we go, whether in Europe, America, Africa, Asia, or Australia, we shall find the Catholic Church established. Everywhere it teaches the same doctrines taught in the United States; everywhere it is ruled by the same Head recognized in the United States: the Pope.

When we say the Church is Catholic or universal, we understand that wherever it exists it must have the mark of unity. Otherwise it would not be the same body, but many separate bodies. Some heretical churches have branches in different countries, but they are really different bodies, because they change doctrines under different conditions.

2. The Church everywhere teaches all the doctrines that Christ commanded His Apostles to teach.

In the Catholic Church is fulfilled the prophecy of Malachy: "From the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of Hosts" (Mal. 1:11).

3. The True Church must be so organized that it can admit all men into its communion. This the Catholic Church does. Christ founded the Church for all men, not only for a selected few, He died for all men, and wishes the fruits of His death to do good to all men. At present only the Catholic Church is to be found all over the world, ministering to all races and peoples, to all classes of the population, poor or rich, wise or ignorant, saint or sinner. The Catholic Church is the only Church for Everyman.

Most denominations are national; all are localized. For example: in Germany the Kaiser used to be the head of the Lutheran Church; in Russia the Czar used to be head of the Russian Church. The Queen of England is head of the Anglican Church.

1. Why is the Catholic Church apostolic? --The Catholic Church is apostolic because it was founded by Christ on the Apostles, and, according to His divine will, has always been governed by their lawful successors.

Apostolicity is easily proved by the facts of history. If a church cannot trace back its history lawfully in an unbroken line step by step to the Apostles, it is not the True Church.

2. Pope Pius XII, our present Pope, is the direct successor of St. Peter.

He is the lawful successor of the Pope who preceded him; and thus each Pope lawfully succeeded the one before him, until we reach St. Peter, the first Pope, chosen by Christ Himself.

3. All the sees founded by the Apostles perished or were interrupted, except the See of Peter alone. Where Peter is, there is the True Church founded by Our Lord.

Those denominations that broke away from the Church thus lost their connection with the Apostles. They were all begun by individuals who could never have had any authority from either Christ or the Apostles. Most of them came some 1500 years too late.

4. Non-Catholic denominations claim that they did not begin new churches, but merely "reformed" the old one. In answer we ask, Did the True Church exist at the time of the founding of these new churches, or not?

If it did not, then Christ's promise to be with His Church always had failed; His Church had died, and no human reform could possibly have resurrected it. If it did exist, then those who invented new doctrines were not reforming it, but founding new churches.

5. In the same way, the Church derives all its holy orders, doctrines, and mission from the Apostles. It is "built upon the foundation of the Apostles," of which Christ is the corner-stone (Eph. 2:20). It holds intact the doctrine and traditions of the Apostles, to whom Christ gave authority to teach.

St. Paul says: "Even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema!" (Gal. 1:8). A church which at any time denies an apostolic doctrine, discards the sacrament of Holy Orders, or breaks away from obedience to the Pope, ceases to be apostolic. It becomes a dead branch broken off from the parent vine which is Christ Himself: "I am the vine: you are the branches" (John 15:5).

Catholics Do Not Believe:

That the Pope is God and can do no wrong;

That anybody or anything may be

worshipped or adored besides the True God;

That the Blessed Virgin is equal to God;

That images may be worshipped;

That indulgences give permission to

commit sin;

That a Mass can be bought;

That forgiveness of sin can be bought;

That sin can be forgiven without true sorrow;

That scapulars, medals, crucifixes, and

other sacramentals can give graces without

proper dispositions on the part of the user;

That non-Catholics will all be damned;  
That all Catholics will go to heaven;  
That the Bible is the only rule of faith;  
That anybody may interpret the Bible;  
That Our Lord Jesus Christ established many Churches;  
That outward piety is profitable without charity of the spirit;  
That all religions are the same.

## The Living Church

In spite of all kinds of persecutions, the Church, under the guidance of the Holy Ghost, has continued to spread all over the world. It has obeyed strictly the command of Our Lord to the Apostles: "Go and make disciples of all nations." Everywhere men have listened to its voice, believing the warning of Christ, "He that believeth not shall be condemned."

Give a short summary of the history of the Church for the almost two thousand years of its existence --The following is a brief summary:

1. The first 400 years. The Apostles dispersed to different countries in order to carry out Christ's command to teach. The Apostles baptized, preached, and ruled in various countries to which they were sent. They appointed bishops and priests to rule and minister to the faithful.

In spite of sufferings and persecutions they persevered, until finally they sealed their faith by martyrdom. Peter and Paul were especially interested in the conversion of the Roman Empire, the mightiest and also most wicked empire of ancient days.

The morals of the Romans were extremely debased; the evil was spreading from the Imperial City of Rome throughout the vast empire. In Rome alone some 30,000 different "gods" and "goddesses" were worshipped, many of them for their very immorality. So close was the union of the pagan religion and the empire that to attack the religion was to be considered a traitor to Rome. For this reason the full force of the empire was set against the new religion of the Christians. But the Fisherman did not falter: Peter battled with all his might. He and Paul were both martyred; but others rose to continue the battle for Christ, which lasted for nearly 300 years.

Persecution followed upon persecution, numbering ten unsurpassed in ferocity. The severest were those under Nero (64-68) and Diocletian (303-305). The latter condemned to death some two million Christians. But the more they were persecuted, the faster they increased. Tertullian says: "The blood of martyrs is the seed of Christianity."

At last, in 313 A.D., the banners of Christianity were flung out in victory; peace was granted by the Edict of Milan. Later, Constantine the Great made Christianity the State religion (324 A. D.) He was led to this step when he conquered in battle after seeing in the heavens a luminous cross with the words *In hoc signo vinces* (In this sign thou shalt conquer). His saintly mother, St. Helena, had also a great influence on his conversion.

2. The second 400 years. Before sixty years had passed after the Edict of Milan, hordes of barbarian Huns, Goths, Vandals, and Visigoths, numbering millions, started moving from the north into the civilized European countries. City after city surrendered until Rome itself was taken, and the darkness of barbarism covered the continent. But the missionaries and teachers of the Church mingled with the barbarians, returned with them to their countries, and brought light once more out of darkness.

St. Patrick was sent to Ireland, and converted that nation to Christianity. St. Augustine in England and St. Boniface in Germany changed those nations into followers of the cross of Christ. The idol worshipping Franks followed their king Clovis into the Christian fold. At the end of four centuries, the cruel and savage barbarians of Italy, Spain, France, Germany, England, and Ireland were Christians, civilized, progressive, settled in peaceful cities, building churches, carrying on trade.

3. The third 400 years. In the seventh century Mohammed had begun to propagate his doctrines among the Arabian tribes. His was a conversion by the sword: a great part of Asia, North Africa, Spain, and the islands of the Mediterranean were overrun and conquered to Mohammed's Allah. At last Mohammedanism broke into France.

In a memorable nine-day battle in 732 A. D., the French Christians under Charles Martel defeated the Mohammedans at Tours, and thus stopped their incursions into France. But in the next century the Mohammedans entered and sacked Rome itself, even St. Peter's. However, the Church carried on and finally repelled the invader.

The fall of Jerusalem into the hands of the Mohammedans in the eleventh century gave impetus to the Crusades, during which Christian armies went to free the Holy Places from the infidels. There were seven Crusades in all, from 1095 A.D., to 1254 A.D. Among the outstanding leaders we may mention: Godfrey de Bouillon, Frederick Barbarossa, Richard the Lionhearted, and St. Louis of France.

4. The fourth 400 years. The Christian rulers of Europe, upon becoming more powerful, began to look with envy on the Pope's authority, and to encroach upon it. Although the Crusades had had good effects, too much interest in material preparations caused a relaxation in spiritual life; heresy often attacked the Church. Berengarius denied the Real Presence; followed the Greek schism, the Albigensian heresy, and the heresies of Wycliff and Huss, who denied the authority of the Church. Finally, in the sixteenth century, the general laxness and spirit of revolt culminated in open defiance against Church authority, and the Protestant Revolt swept Europe.

An Augustinian monk, Martin Luther, in 1517 made an open attack on the doctrine of Indulgences. When he was effectively refuted by Doctor John Eck in a public argument, Luther became enraged, and more active in propagating his errors. Because his doctrines appealed to human vanity and weakness, he attracted many followers. The princes, who envied the papal authority, threw in their lot with Luther. The Bible was declared the only rule of faith, so, that no one would any longer be dependent on Church authority, but could interpret the word of God as he pleased for himself. The vicious were readily won over by the doctrine that man cannot prevent sin on account of natural corruption and the absence of free will.

Revolt spread from Germany to other countries. In Switzerland John Calvin followed in Luther's footsteps, and began Calvinism. In Scotland John Knox was the propagator of Protestantism. In England, Henry VIII's desire to change wives was the immediate cause for the establishment of the Anglimn Church. Denmark, Holland, Norway, and Sweden were all swept into heresy by their rulers.

But out of the pains of the Protestant revolt, the Church came forth stronger and purified. In the meantime, newly discovered countries were converted. The Portuguese and Spaniards were the pioneers in this missionary enterprise. The discoveries of new lands, to which Catholic missionaries went, resulted in the gain of more millions for the Church than had been lost in Protestantism.

5. The last 400 years. Many in Europe returned to the Church; more were gained in the Americas. Protestantism has continued to attack the Church; the paganism bred from the spirit of laxity and revolt is another enemy. Open warfare goes on in Russia and satellite countries. Still the Church continues to grow, the greatest single religious body in history.

In 1954 missionaries of Mother Church can be found in the most remote portions of the globe, working patiently to bring souls to Christ. They go where no other foreigners would go. At present there are about 30,000 priests, 12,000 lay brothers, and 60,000 Sisters working in the foreign missions. The missions are supervised and supported by the Societies for the Propagation of the Faith and the Holy Childhood (see Chapter 191 on Propagation of the Faith)

At present the Church has a membership of about 425,000,000 in all parts of the world. They are under the direction of some 420,000 priests, 2,200 Prelates, and one Head, the Pope. They form the greatest body having a single religious faith. The different Protestant denominations number about two hundred million all together. The schismatic Eastern Christians total about 150 millions.

## The Catholic Eastern Church; Rites

The essential acts of the Liturgy are three: the prayers of the priesthood in the Divine Office (represented by the first angel), the Mass (represented by the second angel), and the sacraments (represented by the third angel). The term "rite" is sometimes used to refer to the liturgy according to some definite custom and language. "Rite" may also designate in a narrow sense some particular liturgical ceremony; in this way we have the "rite of Baptism", etc.

What is the Catholic Eastern Church? --It is that part of the Church in the East which, although using liturgies and rites differing from those of the Latin (or Western) Church centered at Rome, subscribe to the same doctrines, and recognize the same Sovereign Pontiff, thus belonging to the same Universal and True Church.

The Catholic Eastern Church includes the following: Byzantines, Syrians, Copts, Ethiopians, Chaldeans, Armenians, Malabarese, and Maronites.



1. At the beginning of the fourth century there was one Church, one in doctrine as well as in obedience to the Sovereign Pontiff, the Bishop of Rome. Even then, however, there was no uniformity in observances, ceremonies, rites.

Our Lord had sent the Apostles to different parts, and their followers had stuck to the doctrines, but had varied the observances and rites, in accordance with the particular inclinations of the people in the region. The languages used were naturally extremely varied; the Mass was the same Sacrifice instituted by Our Lord (in Aramaic), but it must have been said in quite a variety of languages.

2. Then political dissension within the Roman Empire led to its division into East and West. Religious organization, following political developments, led to the separation of first the Greek, then the Russian Orthodox Church. (See Chapter 71 on Schism and Heresy)

These schismatical churches denied the authority of the Pope, who lived in the West as Bishop of Rome. Otherwise they continued to practice the True Religion just as Christ and the Apostles had taught. They administered the sacraments, celebrated Mass, and followed other observances.

3. Within the Catholic Eastern Church, only the Maronite Church has never been in schism. With the passing of the centuries, those in schism divided and subdivided. Then, chiefly since the 16th and, 17th centuries, most of them returned to the unity of the True Church.

The Catholic Eastern Church continues to use different rites and observances, some of which even antedated those of Rome, as having been there, long before the schisms. Thus today the groups in the Eastern Church have their own discipline and customs, the most notable of which is that with them Mass (called "Holy Liturgy") is said in the language peculiar to the church in which it is being said: whether Slavonic, Rumanian, Syriac, Arabic, Armenian, Greek, Coptic, Ethiopic, or Georgian.

Other differences of practice are: administration of the Holy Eucharist to the faithful in both forms of bread and wine, the use of leavened bread for Holy Mass, Baptism by immersion, bowing from the waist with a sweep of the arm instead of a genuflection before the Blessed Sacrament.

4. Groups in the Eastern Church are chiefly those under the jurisdiction of the Patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople. In the fifth century there were five patriarchates: these four composing the Eastern Church, and the Patriarchate of Rome alone in the West.

In those days there were clear-cut geographical divisions of patriarchates; an Eastern Catholic was born within the limits of his patriarchate. Today one belongs to his rite wherever he goes, and his children inherit his rite. In the United States there are two dioceses of Eastern Catholics: one of Philadelphia (Ukrainian Greek) to which some 316,800 Catholics belong; and another of Pittsburgh (composed of Russians, Hungars, and Croats) , to which some 315,200 Catholics belong. If Canada is included, almost a million among us are of the Eastern Church.

5. The Catholic Eastern Church is a living proof of the universality of the Catholic Church. The matter (including the doctrines, faith and morals) is unchanging; but the manner (including rubrics and rites, custom and practice, the externals) may change. The Church organization is malleable; but the fundamentals and essentials, the doctrines, are unchanging anywhere.

Thus Catholics under the Patriarchate of Rome in the United States have only six holydays of obligation; the Ukrainian Catholic here has to observe twenty holydays of obligation. His Christmas, though also December 25th, falls on our January 7th, because he uses a different calendar. In the Eastern Churches, the married clergy can be found as often as the celibate, because married men can be ordained and retain their wives. If the wife of a married priest dies, he cannot remarry; a bachelor who is ordained cannot marry later. Bishops are required to be either widowers or single.

Unity of religion does not mean uniformity of rite. Even in the Latin Church under the Patriarch of Rome, there are variations, all dating no later than the fourteenth century. As Pope Benedict XIV said: "Eastern Christians should be Catholics; they do not need to become Latins." Externals may vary; but the core is one.

What is liturgy, and what is rite? --Liturgy comprises a public act intended for the worship of God; rite is the manner of observing the act.

At present, however, the two terms are used indiscriminately and interchangeably. Strictly speaking, "liturgy" now refers to the rite of Holy Mass.

1. The Roman Rite is for all practical purposes the universal rite used in the Western Church. In it Latin is used.

During the period of persecutions, and on account of the difficulty of communication, variety in practices was the natural and common thing. When the Church became better organized, practices became more uniform. In the Latin Church rites practically became uniform in 1570 with the publication of the Roman Missal; even today a few variations remain.

2. The Byzantine Rite, after the Roman, is the most widely-used in the Church, being found in Russia, Greece, the Balkans, and south Italy. Greek is the language principally employed, but Georgian, Slavonic, and Roumanian are likewise used.

The Orthodox Eastern Church belongs to this rite. Originally, it was of Constantinople; it is based on the rite of St. James of Jerusalem, and was reformed by St. Basil and St. John Chrysostom. Modified for use in Russia, this Rite is termed Ruthenian.

3. Other Asian Rites are: the Antiochean, Chaldean, and Armenian; in their entirety or modified, they are employed in the East.

The Antiochean Rite is the source of many derived rites; it traces its origin to St. James of Jerusalem. The Syrians, Chaldeans, Malabarese, and Maronites use derivations. The Chaldean Rite is used by the Chaldeans and Malabarese. Syriac is the principal language used in both these rites. The Armenian Rite is in use among Armenians, found in the Levant, Italy, and Austria. The Armenian tongue is used. It is the Greek Liturgy of St. Basil.

4. In African Catholic churches, the principal rite used is the Alexandrian. This is called the "Liturgy of St. Mark"; but the original has been greatly modified. The Coptic and Ethiopian Churches use it.

The Catholic Copts are under the Patriarch of Alexandria, living in Cairo. Old Coptic and Arabic are the languages used in their liturgy: The Ethiopian Church uses a version of the Liturgy of St. Mark; it is as a whole the same as that of the Copts.

The ceremonies of these Rites may indeed seem strange to us of the Latin Rite. But the bishops and priests are real bishops and priests, though vested differently; the Mass and Sacraments are genuine, though performed with an unknown ritual. The Church in the East is the same Church in the West, the same founded by Jesus Christ, the One True Catholic Church.

## The Bishop of Rome

It is Christ's will that we should reverence His ministers as Himself. This is why Catholics pay the greatest reverence to Christ's Vicar, the Pope, their universal Father. On this account the title "His Holiness" is given him. Out of respect for his office, the Holy Father is given privileges not granted to other bishops. As a temporal sovereign he has a Court and guards. He has a standard and sea. He has ambassadors. On solemn occasions he is carried in the papal chair called *sedes gestatoria*.

Did Christ intend that the special power of chief teacher and ruler of the entire Church should be exercised by Peter alone? --Christ did not intend that the special power of chief teacher and ruler of the entire Church should be exercised by Peter alone, but intended that this power should be passed down to his successor, the Pope, Bishop of Rome, who is the Vicar of Christ on earth, and the visible Head of the Church.

1. St. Peter lived for a short time at Antioch; then he went to Rome and there fixed his official residence permanently. It was there, and as Bishop of Rome, that he died as a martyr some twenty years later.

The Church was not to die with Peter. Therefore his official rank and dignity and powers were to be handed on to his successors from generation to generation. In the same way, successors to a civil office acquire all the powers attached to the office.

2. Thus the Bishop of Rome, the lawful successor of St. Peter, is what Peter was, Vicar of Christ and visible head of the Church. Christ is the true and invisible Head of the Church. But its visible head is the Bishop of Rome, our Holy Father the Pope, because he is the successor of St. Peter.

No one but the Bishop of Rome has ever claimed supreme authority over the whole Church. Therefore, either he is St. Peter's successor, or St. Peter has no successor, and the promise of Christ had failed.

3. The supremacy of the Bishop of Rome over all Christendom has been disputed because of the perversity of men and the power of evil. It has been denied by unruly sons. The very fact that it was disputed shows that it existed.

In the same way even the authority of God Himself has been questioned; His very existence has been denied. From the beginning, too, parental authority has been defied. The authority of lawful rulers has ever been attacked. The denials, defiance, and attacks have not destroyed the existence of such authority. Does God die because men deny His existence? "The fool said in his heart, There is no God" (Ps. 52).

Has the Bishop of Rome always been looked upon as the head of the Church? --Yes, the Bishop of Rome has from Apostolic times been looked upon as the universal head of the Church.

1. From earliest times the titles "high priest" and "bishop of bishops" have been given to the Bishop of Rome. Appeals were made to him, and disputes were settled by him.

The third successor of St. Peter was Pope St. Clement. A dispute in the Church at Corinth was referred to him for decision. He wrote letters of remonstrance and admonition to the Corinthians, and they submitted to his correction. At that time, very near Corinth the Apostle John was still living. Why did the Corinthians, instead of appealing to faraway Rome and Clement, not refer their trouble, to the Apostle John, Bishop of Ephesus? Evidently because Rome's authority was universal, while that of Ephesus was local.

There were numerous cases of appeal throughout the long history of the Church; all were referred to Rome.

In the fifth century when Theodoret, Bishop of Cyrus in the East, was deposed, he appealed to Pope Leo, and the Pope ordered him reinstated. The Pope was everywhere recognized as head of the Church not only in the West, but in the East, up to the great schism of the ninth century.

2. With one voice the Fathers of the Church pay homage to the Bishop of Rome as their superior.

All of them recognized the Pope as Supreme Head. St. Ambrose said in the fourth century: "Where Peter is, there is the Church."

3. General councils were not held without the presence of the Bishop of Rome or his representative. No council was accepted as universal or general unless its acts received the approval of the Bishop of Rome.

At the Council of Chalcedon in the year 451, the Pope's letter was read to the assemblage of bishops, and they cried with one voice: "Peter has spoken by Leo; let him be anathema who believes otherwise!" As late as the year 1439, in the council of Florence, the Greeks who wished to return to the Church acknowledged the primacy of the Bishop of Rome, the Pope.

4. Every nation converted from paganism has received the faith from missionaries specially sent by the Pope, or by bishops acknowledging the Pope as their Head.

St. Patrick was sent by Pope Celestine to Ireland. St. Palladius was sent by the same Pope to Scotland. St. Augustine was sent by Pope Gregory to England. St. Remigius went to France under the protection of the See of Rome. St. Boniface was sent by Pope Gregory II to Germany and Bavaria. And so on.

## PONTIFICAL DECORATIONS

The Holy See confers various titles, orders, decorations, and other honors on certain persons, usually lay people, who in some special manner have distinguished themselves in furthering the well-being of humanity and of the Church. They, are listed here in the order of importance.

The Supreme Order of Christ was started by Pope John XXII in 1319. Today it is the supreme pontifical Order of knighthood, conferred only on very rare occasions.

The Order of the Golden Spur follows the Order of Christ as a pontifical decoration. It has one class of 100 knights, and is awarded only to those who have furthered the cause of the Church by outstanding deeds. It is bestowed also to non-Catholics.

The Order of Pius IX has three classes, Knights of the Grand Cross, Commanders, and Knights. It is awarded also to non-Catholics.

The Order of St. Gregory the Great was founded by Pope Gregory XVI in 1831. It has two divisions, civil and military, each of which is divided into three classes: Knights of the Grand Cross, Commanders, and Knights.

The Order of St. Sylvester, instituted in 1841, like the Order of St. Gregory, has three classes of knights.

The Order of the Holy Sepulchre is considered one of the oldest of pontifical honors; it is today highly prized in Europe. It has been bestowed on kings and nobles, on heads of republics, on persons outstanding in arts, letters, and sciences, on those who in special manner have served the Church. Unlike other orders, this is bestowed besides on clerics and women.

The medal "Pro Ecclesia et Pontifice" was instituted by Leo XIII, that great "Pope of the Workingman" in 1888. It is awarded in recognition of special services to the Church and the Pope. The "Benemerenti" medal was instituted in 1832 by Gregory XVI, of two classes, civil and military, in recognition of outstanding daring or courage.

## Powers of the Pope

1. Basilica of St. Peter; 2. Plaza of St. Peter; 3. The Vatican (10,246 rooms); 4. Bronze door; 5. Courtyard of Damascus; 6. Vatican Library; 7. Vatican Museum; 8. Courtyard of Belvedere; 9. Courtyard of Pines; 10. Door leading to Libraries; 11. Sistine Chapel; 12. Vatican Gardens; 13. Observatory; 14. Campo Santo; 15. Quarters of the Swiss Guards. In 1929 Pope Pius XI and King Victor Emmanuel III signed a formal agreement, by which the Pope regained temporal sovereignty over the City of the Vatican. That is the smallest independent state in all Christendom. But in it the Roman Pontiff is supreme, free from all human dictation. Catholics from all over the world at any time, in war or at peace, can have free access to their universal Father, because of this independence.

What are the chief powers of the Pope? --The Pope has supreme and complete power and jurisdiction to decide questions of faith and morals and to arrange the discipline of the universal Church.

1. The power of the Pope extends over every single church, every single bishop and pastor, every one of the faithful.

He may appoint and depose bishops, call councils, make and unmake laws, send missionaries, confer distinctions, privileges, and dispensations, and reserve sins to his own tribunal.

2. The Pope is the supreme judge; to him belongs the last appeal in all cases.

The Pope is the "teacher of all Christians", the "chief shepherd of the shepherds and their flocks". "Peter, standing up with the Eleven, lifted up his voice and spoke out to them ..." (Acts 2:14). The word "Pope" is derived from the Latin term *papa*, which means "Father".

3. The Pope is independent of every temporal sovereign and of every spiritual power. He is responsible only to God.

What is the temporal power of the Pope? --The temporal power of the Pope is his power to rule an independent state as sovereign, free and independent from other earthly sovereigns.

The vastness of the Church and the greatness of its responsibilities towards its millions of members require that it should be able to communicate with them unhampered by any national government, free of foreign interference.

1. When Constantine the Great was converted at the beginning of the fourth century, he gave large grants of money and lands to the Church. Emperors who succeeded him added to the grants.

In the year 327 Constantine moved the seat of his Empire to Constantinople. Rome was abandoned to itself, and became the prey of successive hordes of barbarians. The Roman people came to look up to the Popes as their only governors and protectors. In fact it was Pope Leo the Great who saved Rome from Attila the "Scourge of God", and from Genseric the Vandal. Thus abandoned by the emperors, little by little the people of central Italy became bound more strongly to the Popes.

2. In 754 the Lombards invaded Italy and threatened Rome. The Pope appealed urgently to the Emperor in Constantinople, but he was indifferent, neglectful, and did nothing.

In this emergency, the Pope crossed the Alps and appealed to Pepin, the Frankish king, to protect the people in Italy from the Lombards. Upon defeating the Lombards, King Pepin granted the conquered provinces to the Pope. In 774 Charlemagne, the successor of Pepin,



confirmed the grant, and donated additional provinces to the Pope. These possessions, called the States of the Church, the Popes held till 1859.

3. In 1859 all the States of the Church, except Rome, were seized by the armies of Victor Emmanuel II, leader of the movement for the unification of Italy.

In 1870 Rome itself was taken, and made capital of Italy, and the Pope became virtually a prisoner in his own palace.

4. In 1929 the Lateran Treaty signed between the Holy See and the crown of Italy recognized the Pope's temporal power and his sovereignty over the City of the Vatican, by a formal concordat between the Pope and the crown of Italy.

The City of the Vatican is the smallest sovereign state in the world. At the time of the signing of the Lateran Treaty, it had a population of 532, only 250 of whom were resident. It is almost entirely enclosed by high walls, and comprises 110 acres.

What exclusive privileges does the Bishop of Rome enjoy, to signify his supremacy as Head of the Church? --The Bishop of Rome enjoys the following exclusive privileges:

1. He has precedence of jurisdiction and honor over all other bishops.

The Bishop of Rome's jurisdiction extends over all Christendom. He is first in both authority and honor.

2. He enjoys the exclusive titles of: Pope, Sovereign Pontiff, Roman Pontiff, Holy Father, His Holiness, Vicar of Christ, Father of Christendom. But he calls himself the "Servant of the Servants of God."

Because of the words of Our Lord to Peter: "Blessed art thou," we address the Pope Beatissime Pater (Most Holy Father). The office is called the See of Peter, Holy See, or Apostolic See, or the Chair of Peter. The Pope is called from his see, the Pope of Rome, and the Catholic Church under him is often called the Roman Catholic Church.

3. He assumes a new name upon his election, as St. Peter was given a new name by Our Lord. From the tenth century, it has been the custom to choose the name from those of previous Popes, St. Peter's being excepted out of reverence.

He wears the tiara, a triple crown, the symbol of his preeminence in the threefold office of Teacher, Priest, and Pastor. He wears a cassock of white silk, uses white silk shoes, and a crosier mounted by a cross. He issues medals, confers knighthood. He sends ambassadors. He has a gold-and-white standard.

### Consistories

The College of Cardinals is the Senate of the Pope. As principal advisers and helpers, the cardinals assist the Holy Father in the government of the Church. After the Supreme Pontiff, the cardinals have the highest dignity in our Holy Mother Church.

Consistories are assemblies of cardinals presided over by the Pope. There are three kinds: (1) secret, with only the Pope and cardinals present; (2) public, attended by other prelates and lay spectators; (3) semipublic, attended by bishops and patriarchs. At the secret consistory, the Pope delivers an allocution on religious and moral conditions throughout the world; sometimes seeks the opinion of the cardinals on the creation of new cardinals, gives the cardinal's ring, appoints bishops, archbishops and patriarchs, makes ecclesiastical transfers, divides or unites dioceses, and asks for a vote on a proposed canonization. At the public consistory, the Pope bestows the red hat, hears the causes of beatifications and canonizations. At the semi-public consistory the propriety of a proposed canonization is decided.

### The Roman Curia

What is the Roman Curia? --It is the organization of various bodies to which the Pope has delegated the exercise of his jurisdiction.

Almost all the heads of the bodies in the Roman Curia are cardinals.

The Roman Curia is the papal court; it is the core of the government of the Church. The Holy Father possesses complete and absolute power over the government of the Church; but it is not

possible for him to exercise his authority personally and directly over every detail in the worldwide Church. A great deal of the jurisdiction has therefore been delegated to the Roman Curia, which at present consists of:

a. Twelve Congregations, namely: Of the Holy Office, of the Consistory, for the Oriental Church, of the Sacraments, of the Council, of Religious, for the Propagation of the Faith, of Sacred Rites, of Ceremonies, of Extraordinary Ecclesiastical Affairs, of Seminaries and Universities, and of the Basilica of St. Peter.

b. Three Tribunals, namely: Sacred Penitentiary, Sacred Roman Rota, and Apostolic Signature.

c. Five Offices, namely: Apostolic Chancery, Apostolic Datary, Apostolic Camera, Secretariate of State, and Secretariate of Briefs to Princes and Latin Letters.

What in general are the duties of the twelve Congregations of the Roman Curia? --Their duties are summarized below:

1. The Congregation of the Holy Office guards Catholic doctrine in faith and morals, protects sacramental dogma, acts on heresy and heretics, decides matters related to the condemnation of books, the doctrine of indulgences, new prayers and devotions.

Unlike all other Congregations, it has judicial, as well as administrative powers. The importance of this sacred congregation is shown by the fact that the Holy Father Himself is its Prefect, acting with a Cardinal-Secretary. This, the Consistorial Congregation, and that for the Oriental Church are the only administrative Departments thus personally headed by the Pope himself. All other congregations have cardinal-prefects, and the tribunals and offices have cardinal or other prelates at their head.

2. The Consistorial Congregation prepares subjects of discussion at the papal consistories, where the College of Cardinals with the Pope deliberate on important matters. It judges the competency of all the Congregations with the exception of that of the Holy Office.

It is this Congregation through which the Pope nominates bishops and other high officials, after inquiring into their qualifications; it forms new dioceses, provinces, etc. that are not under the Propagation of the Faith or of the Congregation for the Oriental Church, and looks after their preservation.

3. The Congregation for the Oriental Church takes care of all matters related to the Eastern Church. (See Chapter 55 on The Catholic Eastern Church: Rites)

4. The Congregation of the Sacraments looks after the external regulations of the seven sacraments, ordains decrees and grants dispensations; it has charge of matters related to the validity of Orders or Matrimony.

5. The Congregation of the Council has supervision over secular clergy and laymen, including parish priests, religious associations (even those under religious) , taxes, etc.; it has charge of episcopal conferences. It deals with matters related to the observance of the laws of the Church.

6. The Congregation of Religious has authority over matters related to all religious, including lay members of Third Orders; it takes up their government, discipline, and privileges, and supervises their property and studies.

7. The Congregation for the Propagation of the Faith has charge of all matters related to the missions; missionary societies and seminaries are under its jurisdiction.

8. The Congregation of Sacred Rites acts upon matters pertaining to rites and ceremonies; it considers the beatification and canonization of departed holy souls; it bestows insignia and marks of honor.

9. The Congregation of Ceremonies has control of ceremonies in the papal chapel and court, and of functions performed by cardinals outside of the papal chapel; it judges matters of precedence of cardinals and legates.

10. The Congregation of Extraordinary Ecclesiastical Affairs has charge of matters related to civil laws and governments; its prefect is the Cardinal Secretary of State. Whenever a settlement is necessary in conjunction with civil authority, this Congregation has charge of the formation and division of dioceses, the appointment of bishops and other prelates, etc.

11. The Congregation of Seminaries and Universities supervises seminaries and universities, even those under religious orders, inquiring not only into government, but also into curricula; it establishes standards and confers academic degrees.

12. The Congregation of the Basilica of St. Peter looks after the upkeep of that Basilica.

What is the jurisdiction of each of the three Tribunals of the Curia? --The Jurisdiction of each of the three Tribunals of the Curia may be summarized thus:

1. The Sacred Penitentiary judges all cases involving conscience, whether sacramental or not, and all cases concerning the granting and use of indulgences, outside of the rights of the Holy Office on the subject of dogmatic doctrine.

2. The Sacred Roman Rota has charge of matters involving judicial procedure, outside of the rights of the Holy Office and the Congregation of Sacred Rites.

3. The Apostolic Signature is the supreme court of the Roman Curia. It has charge of all appeals, and settles all cases regarding jurisdiction of inferior tribunals.

Summarize briefly the duties of the five Offices of the Roman Curia. --This is a brief summary:

a. The Apostolic Chancery sends out Apostolic Letters and Bulls on matters of major importance.

- b. The Apostolic Datary takes care of the appointment of candidates to benefices, and their due taxation.
  
- c. The Apostolic Camera has charge over all temporal goods and rights of the Holy See, especially when the See is vacant. It corresponds to the Treasury of the Church. Its head, the camerlengo assumes the regency upon the death of a Pope, and makes arrangements for the election.
  
- d. The Secretariate of State prepares matters for the consideration of the Congregation of Extraordinary Ecclesiastical Affairs. The Cardinal-Secretary of State may be said to be the Prime Minister of the Pope.
  
- e. The Secretariate of Briefs to Princes and Latin Letters transcribes into Latin all acts of the Pope that he endorses to it.

## The Papal Elections

When the Dean of the College of Cardinals publicly announces the death of the Pope, all the cardinals throughout the world are convoked to a solemn conclave, for the election of a new Supreme Pontiff. The conclave is held within fifteen to eighteen days after the death of the Holy Father.

If all the cardinals are present on the fifteenth day after the death of the Pope, then the conclave begins. If not all the cardinals are present, the conclave is postponed until the eighteenth day. Then the cardinals, after celebrating Holy Mass, gather in the Sistine Chapel, for the elections. And until they have made a choice, they remain in seclusion within a part of the Vatican, reserved for them.

Any male Catholic of whatever country or race, even a layman, may be elected Pope. Should a layman be chosen, he would have to be ordained priest and consecrated bishop, before he may assume the duties of his office. To be validly the Supreme Pontiff, the elected one is required to

accept the office. The Pope is elected for life; however, if he wishes, he may resign, and a new Pope would then be elected.

The voting by the cardinals is done on specially-printed ballots. A two-thirds majority plus one is required to elect. Two ballots are taken every morning and evening until a selection is made. As long as no choice is made, the ballots are burned with damp straw; the heavy black smoke coming out from the chimney is a sign to the public usually assembled in the plaza outside that no decision has been reached. But when a candidate receives a two-thirds majority plus one, then he is elected, and the ballots are burned without the damp straw. Light smoke issuing from the chimney notifies the eager public that they have a new Holy Father.

## The Hierarchy

The Church is a closely organized and united society, including the hierarchy and the faithful. All members render loving obedience to the infallible Vicar of Christ. The Pope does not rule as a proud monarch, but as a Father, the representative of God; as a good Shepherd, solicitous for each member of the great flock. The unquestioning obedience of the faithful is responsible for the wonderful unity among the members of the Church throughout the world. There are about four hundred twenty-five million Catholics, all submitting to the hierarchy, at the head of which is the Pope.

What is the hierarchy? --The hierarchy is the organization in successive grades of the ruling powers of the Church.

1. The hierarchy is the "teaching Church," the ruling body composed of the priests with their bishops and the Pope above all. It is an army of leaders having care and control of the holy and sacred things of the Church.

Under this army of the "teaching Church" is the "hearing Church--the faithful, the laity.

2. The members of the hierarchy differ in two ways: in the power of orders, and in the power of jurisdiction.

The power of orders is given by the sacrament of ordination, It is the power to sanctify, a permanent spiritual power that no earthly authority can take away. The power of jurisdiction is given by a superior, to enable a subject to exercise his spiritual authority lawfully. This power may be limited and revoked by legitimate authority.

How do the members of the hierarchy differ in their power of orders? --The members of the hierarchy are divided into three classes with different power of orders: deacons, priests, and bishops.

This order of rank and power has been in force in the Church from the time of the Apostles. These three classes were foreshadowed in the high priest, priests, and Levites of the Old Law. They also had counterparts in Our Lord, the Apostles. and the disciples. Our Lord gave full powers to the twelve Apostles, but only limited power to the disciples.

1. Deacons can baptize, preach, and give Holy Communion.

The Apostles ordained the first deacons. The deacons were appointed by the Apostles to distribute alms and were consecrated by the laying on of hands accompanied by prayers (Acts 6:6).

2. Priests have higher orders than deacons. They can offer the holy sacrifice of the Mass, and forgive sins in the Sacrament of Penance. They can administer all sacraments except those of Confirmation and Holy Orders. With special faculties they may even administer Confirmation, in the Catholic Eastern Rites priests administer Confirmation immediately after Baptism.

Priests were prefigured in the seventy-two disciples of Our Lord. The word "priest" is derived from the Greek presbyter, which means "the elder" a term used by the first converted Jews.

3. Bishops have full power of orders; they are the successors of the Apostles. A bishop administers all the sacraments; he alone administers Holy Orders. He consecrates holy oils, churches, chalices, etc.

Archbishops, primates, patriarchs, and even the Pope himself have no fuller power of orders than a bishop of a missionary diocese.



How do the members of the hierarchy differ in the power of jurisdiction? --The members of the hierarchy are divided into many ranks according to the power of jurisdiction, the chief ranks being those of Pope, bishops, and parish priests.

These differences of rank and power are necessary for the proper government of the Church just as there are differences of rank and power in the civil government. Without them the Church would be a society without organization.

1. In organization the Church is like a vast army; the Pope, its visible head, is commander-in-chief of this army. He has jurisdiction and supreme and sovereign power and authority over the entire Church. He is formally addressed "Your Holiness."

This is how one can easily find the True Church: "Where Peter is, there is the Church." To show the variety and extent of the interests of the Church, in 1953 at the Vatican there are diplomatic representatives from forty-four nations.

2. The Cardinals are the Pope's advisers and assistants; they are his ministers. He appoints them, and the number is not to exceed seventy. Together they form the Apostolic or Sacred College; it is this body that, in solemn conclave, chooses a new Pope when the See falls vacant.

The cardinals form the various congregations or committees in the Papal court, such as the Congregations of the Religious, of Rites, of the Sacraments, etc. In the past many cardinals only had the orders of deacon. The cardinals are distinguished by a red hat and mantle, as a sign that they will be loyal to the Pope at the cost of their blood. A cardinal is addressed "Your Eminence."

3. Nuncios, internuncios, legates, and apostolic delegates are representatives or ambassadors of the Pope to different countries, courts, or occasions.

Minor representatives of the Holy See, sent for some special purposes to different places, are termed Apostolic Visitors. In the United States we have an Apostolic Delegate. Besides the ordinary powers he has as Apostolic Delegate, the Holy See has delegated to him extraordinary powers.

4. A patriarch is a bishop, successor of the Apostles, who holds the highest rank after the Pope, in jurisdiction. Patriarchs are independent of any ecclesiastical authority save that of the Pope, who is not only Patriarch of Rome, but Sovereign Pontiff, successor of Peter.

A patriarch ordains all the bishops of his patriarchate, summons synods, legislates on fasting and abstinence, reception of the sacraments, liturgy and ritual, and other observances. At present there are only five major or Greater Patriarchs; those of Rome, Jerusalem, Constantinople, Antioch and Alexandria. The title "Patriarch" is however given as an honorary title to archbishops of certain places.

5. Archbishops, bishops, and vicars-apostolic possess varying jurisdictions. They rule over archdioceses, dioceses, vicariates.

An archbishop and bishop are entitled "Most Reverend," and formally addressed "Your Excellency." The term Primate is now only an honorary title; formerly a Primate exercised jurisdiction over whole countries or several provinces.

Ordinarily an abbot is the superior of an abbey of Benedictines, Cistercians, or other monks. He is elected for life, and has complete authority in the abbey in accordance with the rules of his order.

Today the title "abbot" is also granted as a sign of honor; the benefice is some extinct foundation.

6. A monsignor is one who for some special merit has been raised above the ranks of the ordinary clergy, and thus joins the prelates; the title is honorary.

The term Monsignor is often used in addressing different degrees of prelates. But of the Monsignori proper there are several ranks: protonotaries apostolic, domestic prelates, etc. These are addressed "Right Reverend"; lower ranks, "Very Reverend."

## Bishops and Priests

What jurisdiction has a bishop? --A bishop rules over that part of the Church, an organized territory called a bishopric, diocese, or see, assigned to him by the Pope.

The word "bishop" is a translation from the Greek *episcopos*, which means "overseer," a term first applied during apostolic times. To Titus St. Paul wrote, "For this reason I left thee in Crete, that thou shouldst set right anything that is defective and shouldst appoint presbyters in every city" (Tit. 1:5).

1. The bishops are the major-generals in the vast army of the Church. They command the different divisions of that army, subject to the authority of the commander-in-chief, the Bishop of Rome. Under their jurisdiction are the parish priests in charge of parishes.

As the Pope is the successor of St. Peter, so the other bishops are the direct successors of the other Apostles. Bishops are called "princes of the Church." To them Our Lord spoke: "He who hears you hears Me." They and their vicars general are termed ordinaries because they have ordinary, or immediate, jurisdiction over the diocese

2. A bishop administers the temporal possessions of his diocese, and gives an account of their administration to the Pope. He provides for the education and training of candidates for the priesthood, and the religious education of his whole flock. He gives faculties to hear confessions, censors books on religious subjects, and has many other powers for the proper administration of his diocese. A bishop is supreme in his diocese, but he is subject in all things to the Pope, who appoints him.

The Pope grants their jurisdiction to bishops; before a bishop can exercise his office, he has to be recognized and confirmed by the Pope. He is obliged to go to Rome at stated intervals, to report on the state of his diocese. A bishop has the right to be called to a General Council, which is an assembly of the bishops of the world, presided over by the Pope. But, "If anyone is eager for the office of bishop, he desires a good work" (1 Tim. 3:1)

3. A bishop is shepherd of his flock. He appoints and supervises parish priests to help him. In governing his diocese, he is assisted by a number of "canons", or by diocesan consultors. A coadjutor or auxiliary bishop is commissioned to assist the bishop of a diocese. Usually a coadjutor bishop is one with the right of succession.

The Pope addresses a bishop Brother, because as bishops they have the same rank. Bishops wear a mitre, and carry a crosier as a sign of their office of pastor. They wear a pectoral cross. They have a ring, as a symbol of their union with their diocese. The faithful kiss this ring in token of obedience and respect.

4. A Vicar Apostolic is a bishop who rules over a territory that is not yet fully organized, called a Vicariate Apostolic.

When the territory is first organized, it is usually placed under the care of a priest, and not a bishop. This priest is called a Prefect Apostolic and his territory is an Apostolic Prefecture.

5. A titular Bishop or Archbishop is one who bears the title of a diocese, but has no jurisdiction over it. Nuncios, apostolic delegates, coadjutor and auxiliary bishops, and vicars apostolic are generally titular.

Titular bishops and archbishops have no actual sees; they are given the titles of certain sees that previously existed, but that have since disappeared in the reorganization of jurisdictions, or because of the inroads of Mohammedanism, heresy, or paganism. The names of the sees are kept intact, and awarded to those whom the Holy See wishes to raise to the rank of bishops, and given special work.

6. An Archbishop or Metropolitan is a bishop who has certain powers of jurisdiction granted by the Pope over neighboring dioceses composing his province.

Archbishops wear a pallium, a white strip of wool, on the shoulders, as a symbol of gentleness. They act as first judges of appeal from a decision of their suffragan bishops.

Who assist the bishops in the care of souls? --The priests, especially parish priests, assist the bishops in the care of souls.

1. Parish priests are captains in the great army that is the Church. They command the soldiers of the Church, all baptized persons residing in the particular districts, called parishes, assigned to them by the bishops.

The parish priest carries out the purpose of Christ in founding the Church. He teaches the people their religion, their duties towards God and each other. He governs the people, leading them in Catholic work. He sanctifies them by administering the sacraments.

2. Parish priests receive their orders and jurisdiction from the bishop. They are his spiritual children, and are bound to carry out his commands. In the parish the parish priest represents the

bishop, and no one may, without his consent or the bishop's, exercise spiritual functions there, such as marrying, baptizing, preaching, burying, giving extreme unction, etc.

A vicar forane (called also urban and rural dean) is a parish priest having supervisory power in the name of the bishop over neighboring parishes. A vicar-general is the chief among the officers of a diocese. Parish priests of large districts have priests helping them, called curates or assistants.

3. The duties of parish priests are many, varied, and of great responsibility. Like all priests, they are pledged to lifelong celibacy. Daily they must recite the Breviary, the priests' book, which cannot be read under less than an hour's time.

On account of these heavy responsibilities all Catholics have the obligation to pray for their priests, and to help them as much as possible, especially that they may continue in the love of God, and be enlightened by the Holy Ghost.

A parish priest and his curates have to visit the sick of the parish any time of the day or night, whenever there is a call. He has to give the last sacraments to the dying, however contagious or repellent the disease of such persons might be. He has to hear confessions hour after hour; he has to fast as long as the Masses he is scheduled to say have not been said. He must renounce the world with all its worldly amusements for the love of God. As shepherd of his flock, he is responsible to God for the souls of those committed to his charge; and on the day of judgment, he has to render a strict account of his stewardship over them.

The Laity

"I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John 10:14-16). All those not baptized are sheep of Christ that have not yet heard His voice. They must also be brought into the Church. Protestants are sheep that have left the fold of Christ. They must return to the Church, if they would hear the voice of Christ, the Good Shepherd, Who lovingly calls them to His True Church.

Who are the laity of the Church? --The laity of the Church are all its members who do not belong to the clerical or to the religious state.

1. All members of the Church, whether clerical, religious, or lay, are termed "the faithful." After Baptism we join the ranks.

The laity must remember that they are part of the Church. They must understand that when anyone speaks of the "Church" they are included, as we include the heart and mind of a man with his soul when we speak of him. The Church is you and I.

2. The clerical state includes all priests and aspirants to the priesthood who have received tonsure. Students of seminaries are aspirants to the priesthood.

"Tonsure" is the rite by which a layman is initiated into the clerical state. The bishop, or any delegated prelate, cuts the candidate's hair in some prescribed form, and invests him with a surplice.

3. The religious state includes those who are members of religious orders or congregations, bound by either temporary or perpetual vows of poverty, chastity, obedience.

Aspirants, postulants, and novices are preparing to embrace the religious state.

Do Catholic Sinners continue to belong to the Church? --Yes.

4. Unless one cuts himself off by heresy, apostasy, or excommunication, a Catholic sinner continues to be a member of the Church. Those in mortal sin are called "dead members", for their soul dead in sin.

Indeed the Church is the Church of Saints; but the greatest part of its activities has to be for sinners. Perhaps we may say, without fear of contradiction, that most of the members of the Church are sinners. We all fall away from the ideal, at some time or other; then the Church calls, to bring us back.

5. Until we attain heavenly bliss, there will always be the darkness of sin, the pain of evil. Christ Himself spoke of bad fish with the good, of cockle among the wheat.

Of the sheep in the fold, one wanders out. But Our Lord longs for the wanderer, let us help bring him back.

6. God gave Catholics the grace of their holy religion. But He also gave them their free will. And they are free to choose: whether to act in full accordance with His commands and counsels, or whether to practice only a part, or whether to violate those commands.

There is a wide gap between belief and practice; it is that gap that divides Catholics into practical and nominal Catholics.

Must the faithful think and act alike? --No.

7. The faithful must believe in all the doctrines entrusted by Christ to His Church, and act in accordance with those doctrines; but these pertain to the field of faith and morals, not to other matters. Therefore there is no question about "thinking and acting alike," among the 425,000,000 Catholics in the world.

Each Catholic is an individual. He must believe that Jesus Christ is God; but with one of his Catholic friends he may differ concerning the best political party to join. He must not deny his Church, but he may argue with the parish priest about who should be one's favorite Saints.

8. The Church is for no particular class, whether millionaires, or laborers, scientists or children; the Church is classless, and for all classes, for all men. These cannot all act and think in one uniform pattern.

The different classes among Catholics arise from causes apart from the Church, such as racial, cultural, and social causes. But anywhere and everywhere one can be a good Catholic.

9. Good Catholics believe alike in this: that they are members of a divinely-established Church, the well-being of which it is their duty to further, by striving to attain the perfection indicated by Christ.

The Church presents us with the ideal, and provides the means to reach that ideal, inviting and urging us, feeding and shepherding the flock. But the Church does not guarantee salvation for all the faithful; because among its doctrines the freedom of the will is as fundamental as the divine authority of the Church.

How can the laity help the Church in the care of souls? --The laity can help the Church in the care of souls by leading lives that will reflect credit on the Church, and by cooperating with their bishops and priests, especially through Catholic Action.

"Even so, let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matthew 5:16).

10. A good Catholic makes serious efforts to save his soul. He keeps the commandments of God and the Church. He receives the sacraments. He does all things prescribed by Christ through the Church.

Therefore, he must know his religion. He must not be ignorant of Christian doctrine, for by it he learns how to save his soul. By it he learns what to believe, and what to do.

11. A good Catholic obeys his ecclesiastical superiors in spiritual matters, and gives them due respect. He sees in his lawful superiors Christ's representatives on earth.

He is loyal to the Church in word and deed. He does not criticise it, or make derogatory remark about it. Even if his priests may have faults, he tries his best not to bring them and the Church into contempt. If the faults are public and grievous, he may bring the matter to the attention of lawful authority, but always with great prudence.

12. According to his means, he contributes towards the support of the Church.

This is a serious obligation which too many Catholics neglect. The Church needs support as much as the civil government. It cannot subsist on air. Religion makes no progress where Catholics are so indifferent as to begrudge their material support.



13. A good Catholic has before him a wide scope of activity if he wishes to participate in the work of the Church; there are no barriers between man and God.

Should a Catholic be moved by a spirit of reform, he need not cut himself off from the Church by founding a new sect. He busies himself within the Fold of the Church, taking active steps to attain the reform he desires. For always there is need of reform in practices and current conditions, though never in fundamental doctrine.

### Catholic Action

What is Catholic Action? --Catholic Action is the participation of the organized Catholic laity in the apostolate of the hierarchy, for the purpose of winning or of bringing back souls to Christ.

The National Catholic Welfare Conference (see Chapter 61 on The National Catholic Welfare Conference) does not change one fundamental fact: that in each diocese all organizations and activities are dependent on and responsible to the bishop.

1. Catholic Action is the service and apostolate of the laity, commandeered by the episcopate. It must be dependent on and perfectly obedient to the hierarchy; there can be no Catholic Action without an episcopal commission.

Since it is a participation, it must depend on the whole; that is, on the hierarchy of Pope, bishops, and priests, to whom Jesus Christ gave the mission to save souls for Him. Catholic Action seeks to establish the reign of Christ, to restore all things in Christ, to spread Catholic principles in every field of life,-in other words, to Christianize the world.

2. Catholic Action is religion in action, the result of a living faith. It implies, therefore, personal sanctification, although not directly aimed at it. From this personal sanctification arise works for the salvation of our neighbor, works that make lay apostles of members of Catholic Action.

Catholic Action requires that Catholics should possess solid piety, a sound knowledge of the Catholic Faith, and unquestioning obedience to the Pope and the hierarchy. The love of God that fills the heart of a faithful Catholic will impel him to join in the work of converting the world to Christ; it will urge him to contribute his help in all the ways he can in the lay state. "So

let your light shine before men, that they may see your good works, and glorify your Father Who is in heaven."

3. Catholic Action therefore makes of the layman a soldier of Christ, a co-missionary of the priesthood. At present the activities are channeled through the National Council of Men, the National Council of Women, and the National Catholic Youth Council. These Councils are really federations, made up of existing lay religious organizations affiliated to make one whole.

In the old days when Christianity was new in a pagan world, the laity labored with the Apostles in making Christ known and loved. Today the need for the laity's help is as urgent as at the beginning. Much that was truly Christian has succumbed to modern atheism; the kingdom of Christ is now divided. There are not enough priests; and even if there were, many places, such as mines, offices, and factories would not be easy for a priest to enter in, to win souls to Christ.

What activities are embraced in the work of Catholic Action? --Catholic Action embraces in its work every form of apostolate.

Catholic Action takes into account different aspects of the life of man, the most important of which are the home, school, social, business, and civil life. Catholic Action gives people a complete shaping, not only religious and moral, but social and specialized, according to their condition in life. It helps them solve problems of life in a Christian way.

1. Catholic Action is concerned with the home, because the home makes or unmakes the individual and nation. Catholic Action is exercised there when the members do all they can to keep the family united and happy, one in the service of God.

Efforts should be made to make the home a joyful place to stay in, so that the members may find their home the most interesting place to go to. Every home should be consecrated to the Sacred Heart of Jesus. Only good books and newspapers must be admitted into the Catholic home.

2. Catholic Action is concerned with the school, which, especially in these days, influences the minds and hearts of the young so deeply. Many modern parents think they have done their duty when they send their children to school; and so the school must be particularly active in Catholic Action, to form those within its walls.

The pupils must not only learn their religion well, but must also put its principles into practice. They must live so that a Christian life will become second nature to them, and when they leave

the school they will continue such a Christian life in the adult world. Even during school days, then, the pupils should practice true Catholic Action in their homes, with their companions, in their school activities, etc.

3. Catholic Action is concerned with the social life of the nation; it is social action, for it strives towards the greatest good of society. It achieves Christian order for society, by developing integrity of morals, purity of domestic life, practice of charity.

In a word, Catholic Action leads to the peace and prosperity of society as a means towards the attainment of its final purpose of establishing the kingdom of Christ. How great can be the effect in social life of the good example of Catholic young men and young women living according to the principles of their religion! They can prove the truth that it is not necessary to sin in order to have fun. They can give effective example in their dress, speech, and general behaviour. How great the evil, then, of their example when Catholic young men and young women from the best schools act against the principles they have learned, and in social life show themselves immodest, hardhearted, and cheap in their behavior.

In business, the proprietor must be just to all under him, pay a living wage, and be absolutely honest in his dealings with customers and others.

4. Catholic Action is concerned with the civil life; however, it is above and beyond partisan politics. It does not engage in political squabbles.

Catholic Action is for a supernatural end, but it cannot be divorced from civil society, since it is concerned with souls who are members of the civil society. It permits what the Church permits; each member may belong to whatever lawful political party he may choose, provided he acts according to Christian principles. The voter must vote only for honest and capable officials. The official, in turn, must think only of the spiritual and material good of the body he is serving, and forget selfish ends.

5. There is variety in the works of Catholic Action, and in the means it uses to effect its ends. This variety is according to necessities of time and place.

One place may demand the teaching of catechism; another, the support of the parochial school; another, the defense of the Church's rights against unjust and unlawful impositions of civil officials; another, vigilance over the press and the moving pictures; another, the education of

the working classes. In many places, all or most of these necessities, with others, ought to be met. This is why an organization of well-trained laity is imperative.

## Church and State

Once the Pharisees asked Our Lord: "Is it lawful to give tribute to Caesar or not? Our Lord asked for a coin and then inquired, 'Whose image and inscription does it bear?'" They answered, "Caesar's." And Our Lord said. "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." Thus we are taught to give both the State and the Church what is due to each, in accordance with the end that each pursues.

What are the spheres of the Church and of the State? --The spheres of the Church and of the State are defined and dictated by each one's respective purpose.

Both the Church and the State derive their just powers from God. All rights and duties on earth come to us ultimately from God through the Divine Law, either natural or positive. As Leo VIII said, "The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other over human things."

1. The Church is a complete and perfect spiritual society whose purpose is to sanctify men and lead them to eternal happiness with God in heaven. In spiritual matters, therefore, it has absolute and exclusive powers.

The sphere of the Church is the supernatural and eternal; it includes everything relating to spiritual and moral affairs, matters affecting man's eternal salvation: for example, the worship of God, preaching of the Gospel, decision of what is morally right and morally wrong, government of its members, restriction of such rights as will endanger their eternal welfare, education of the clergy, religious education of its members, etc,

2. The State is also a society, but its purpose is limited to the promotion of man's temporal welfare. In purely temporal and political matters, the State is supreme. The Church does not

prefer one form of civil government to another, provided it does not conflict with Catholic teaching.

The sphere of the State includes such purely temporal matters as a choice of a form of government, the development of agriculture, industries and trade, collection of taxes, restriction of certain civil and political rights (such as the right of suffrage, of bearing arms, etc.) , the enforcement of law and order, etc.

3. Since both Church and State were established for the good of men, they cannot be totally separated without evil consequences. Even when a complete separation is advisable, it should never mean the antagonism of the State against the Church.

Man and the State, even in the realm of politics and temporal matters, are under God's law, both revealed and natural, the Law that is above all mankind, of whatever race. Man has no right to make his own laws without regard for the law of God. "It is the Church, not the State, that is to be man's guide to heaven" (Leo XIII). The State is even bound to protect the Church in the exercise of its functions; this is because the State must protect the rights of its citizens, and of these rights the religious ones are of utmost importance.

4. Although primarily concerned with spiritual matters, the Church evidently is entitled to certain temporal aids, in order to be able to pursue its mission effectively.

It must build churches and seminaries, collect revenue, conduct schools for the proper religious training of its members, etc.

5. The State, as representing the collective will of the people, cannot be made god, as is done in communism and fascism.

Then man becomes grossly material, bound by rods of his own fashioning, helpless and gone mad, because he cannot conquer the world.

What is the contribution of the Catholic Church to American democracy? --In general we may say that the fundamentals of American democracy were derived from traditional thought and philosophy; and since these, being of Western Europe, were essentially Catholic, therefore our democracy had its roots in the Catholic Church.

1. The philosophical principles of the Declaration of Independence show such a remarkable similarity to traditional Catholic philosophy as to have been derived from it. Most particularly have these principles been inherited from two outstanding Catholic theologians, St. Thomas Aquinas (1225-1274) and St. Robert Bellarmine (1542-1621). These principles are inflexible against Communism as well as Plutocracy, State Socialism as well as extreme Individualism.

Some principles so derived are: the equality of man in nature and essence, the function of government to care for the common good, the consent of the governed as a requirement for power of rulers, the right of people to change governments, etc.

2. Not only did our democracy get rooted in Catholic principles; today Catholic thought continues to nourish that democracy.

For this reason the Church insists on the sanctity of marriage, of the family; the Church instructs her children in loyalty to the State.

3. In the founding of our Republic, Catholic aid also came into the realm of deeds. Many Catholics took part in the war for independence not only by actual fighting, but by contributing money, services, and other resources. And we must not forget that France, a Catholic nation, sent four fleets, besides money and soldiers. Poland and Spain, Catholic countries, also gave aid.

Well did our First President say to Catholics: "I presume that your fellow citizens ... will not forget the patriotic part you took in the accomplishment of our Revolution and the establishment of our government."

What should be the attitude of the Catholic citizen towards the State? --The Catholic citizen is bound in conscience to obey the State, provided faith and morals are not endangered thereby.

1. The State is not the master, but the servant, of the citizens. The inherent rights of individuals, and particularly of parents, cannot be usurped by the State.

For instance, parents, not the State, have the natural right to educate their children. The State should merely supervise and facilitate education, but should not enact laws contrary to the obligations of parents to give their children a religious education.

2. After the Revolution, for a considerable period, Catholic schools together with schools of other denominations received government support. Then gradually, laws were passed forbidding such support.

Our schools are benefiting, however, under the National School Lunch Act of 1946; Congress regularly appropriates money to implement this free school lunch program. Our colleges may secure loans at favorable interest rates under legislation adopted by the Housing and Home Finance Agency. Indirectly our colleges benefit from the GI Bill of Rights, since legislation authorizing the extension of educational benefits to veterans does not discriminate with respect to schools; a veteran may select any approved school. In addition to assistance to schools, our hospitals are receiving substantial construction grants under the terms of the Hill-Burton Law.

3. In questions of right and wrong, what should rule is not the majority, but the right, even if it is upheld by the smallest of minorities.

For example, even if 90% of the population should vote for poisoning the children with indecent literature and pictures [or the right to abortion, freedom of speech even if that includes immorality against God's Commandments, pornography, or neutrality in religious matters(RMO)], the corrupt majority should not rule, but the just and enlightened Minority.

(Particular topics related to this are discussed in various Commandments of God and the Church.)

### Eminent Catholics

The pages of history are filled with the names of Catholics outstanding in literature, science, art, progress, and learning of every description. The following is only a partial list of those who were known alike for their devotion to the Catholic Faith and their contributions to art and science.

Astronomy: Cassini, Clavius, Copernicus, DeVico, Galileo, Gassendi, La Place, Piazzzi, Secchi, Wallingfurt.

Biology: Bernard, Carnoy, Detussien, Fabre, Latrelle, O'Dwyer, Schwann, Windle.

Botany: Cesalpinus, Mendel, Charles and Louis Tulasne.

Chemistry: Agricola, Becquerel, Chevreul, Despretz, Dumas, Haüy, Lavoisier, Paracelsus, Pasteur, Schwarz, Valentine, Van Helmont.

Electricity: Ampere, Carre, Casselli, Cerrobotani, Coulomb, Faucault, Galvani, Glynn, Gordon, Gramme, Nollet, Marconi, Plante, Volta.

Geology: Collona, Delauny, Harey, Muller, Spada, Stensen.

Mathematics: Borgo, Boscovitch, Cauchy, Charles, Ferrari, Monge, Planudes, Sestini, Vieta.

Mechanics: Boselli, Burke, Castelli, Charpentier, Jouffrey, Mariotte, Pascal.

Music: Bellini, Elgar, Gounod, Haydn, Mascagni, Mozart, Palestrina, Perosi, Verdi.

Medicine: Avenbrugger, Columbus, De Chauliac, Fabricius, Lancist, Morgagni, Muller, Murphy, Pasteur, Santorio, Theodoric, Vesalius.

Navigation and Exploration: Balboa, Butler, Cabot, Columbus, De Soto, Cortes, Durer, Hennepin, Magellan, Marco Polo, Marquette, Orellana, Ponce de Leon, Santa Cruz.

Painting and Sculpture: Fra Angelico, Bernini, Canova, Correggio, Giotto, Leonardo da Vinci, Michelangelo, Murillo, Raphael, Rubens, Andrea del Sarto, Titian, Velasquez.

Physics: Babinet, Bacon, Biot, Dulong, Fresnel, Fizeau, Grimaldi, Malus, Mollet, Plateau, Regnalt, Schwann, Zamboni.

Printing: Guttenberg, Mergenthaler.

Warfare: Barry, Castellan, Foch, Joffre, Petain, Sobieski.

### Services of the Church to the State

Of what benefit is the Church to the State? --The Church is essential for the welfare of the State, for it upholds the government, directs its members to obey just laws, prevents crimes, incites to the practice of civic virtues, encourages to noble endeavour, and unites different nations in one brotherhood.

1. There is no better citizen than a good Catholic. He obeys the State because his religion teaches him that all lawful authority comes from God.



Who can be a more law-abiding citizen than one who looks upon civil officials as superiors that God Himself bids him obey? Plutarch says that religion is a better protection for a city than its walls.

2. The Church teaches its children to make sacrifices for the common good. Thus it trains unselfish, thrifty, and industrious members of the State. A man with no religion seldom, makes, a good citizen. He is liable to try always to get as much as he can even at the expense of others. A man without religion generally ends without any morality whatever.

The prisons are in general peopled, not by practising members of the Church, but by people who neglected religion. Only God knows the number of those who have been turned from the paths of sin and crime on account of their connection with the Church.

3. The Church not only prevents crimes, but incites to works of charity.

It teaches the merit of works of mercy. From its teachings bud forth orphanages, schools, hospitals, social service, etc.

4. The greatest statesmen and patriots have recognized the necessity of religion in the State. Without religion among its citizens, the State would soon collapse. The Catholic Church teaches the best religion, the one taught by God Himself.

Washington said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties-of men and citizens." Machiavelli wrote: "The surest sign of ruin in a State is the neglect of religion." Napoleon himself confessed that no nation could endure without religion.

5. By a common profession of faith, a common membership in the same body, and by the commandment of charity, the Church binds different nations in one brotherhood, the brotherhood of men, children of one God. Such a feeling of brotherhood would help greatly towards eliminating sectional and racial prejudices and strife.

Is it not a historical fact that national quarrels and wars have increased since the division of Christendom into sects? Today the term "brotherhood of men" seems to be a mere figure of speech in which most people have no faith.

What has the Church actually accomplished for the State during the over nineteen hundred years of its existence? --The history of all civilized nations gives ample testimony to the valuable services of the Church to civil government during a period of over nineteen hundred years.

1. The greatest accomplishment of the Church was the Christianization of Europe. From thence we have derived whatever we today call "civilization". If we compare the truly Christian civilization with pagan life and culture, we can see the greatness of the service the Church has rendered the State.

Ignorance and immorality are usually partners; for this reason the Church eagerly promotes culture. The Church looks upon the world as coming from the hand of God; therefore the Church is interested in science.

2. The Church has always striven to provide schools for the education of the young; it founded great universities.

From the very beginning, the missions, parishes, monasteries, and cathedrals had schools. No less than 80 universities were built in the days when the Pope was supreme in Christendom; of these many still exist, though under different control. The encouragement given by the Popes advanced education, medicine, surgery, literature, chemistry, mathematics, and other sciences. Numerous religious orders and congregations have from earliest times devoted themselves to education.

3. The Church preserved the great works of ancient heathen philosophers and historians, saving them from destruction for future ages.

4. In the Middle Ages, before the invention of printing, monks patiently and carefully copied and transcribed the ancient works. Their zeal for learning built up great libraries and museums. The most profound and prolific authors were Catholic.

So great a patron of art and architecture is the Church that a saying became current: "There is no art outside the Catholic Church." Practically all the world's classic painters have been members of the Church, and were supported in their work by the Popes. We need only mention Raphael, da Vinci, and Michelangelo.

To this day thousands of tourists every year gaze in wonder at the great cathedrals of the Middle Ages, which stand unsurpassed. The Popes encouraged musicians like Palestrina. Plain chant, or Gregorian music, comes to us from St. Ambrose and St. Gregory the Great. The noblest musical works are products of the genius of sons of the Church, of whom we need mention only Gounod, Haydn, Mozart, Verdi.

5. Priests and monks, not to mention lay members of the Church, have contributed some of the greatest discoveries to human knowledge.

In physical science, the deacon Gioja discovered the magnet and compass; the Jesuit Kircher experimented with the first burning glass; the canon Copernicus taught his famous system; the Jesuit Cavaliere worked out the components of white light; the Jesuit Secchi made fruitful studies concerning sunspots; the Franciscan Berthold Schwarz discovered gunpowder. Other scientific works by priests and monks: the Dominican Spina discovered the use of spectacles; the Benedictine Pontius invented a method of teaching deaf-mutes; the Dominican Calandoni invented a typesetter to take the place of the compositor; the monk Veit discovered the scale and rules of harmony in music. Pope Gregory XIII reformed the calendar.

6. The Church helped establish free and stable governments; it civilized the barbarians. Through the Benedictines, Cistercians, and Trappists, it reclaimed whole tracts of waste lands. The Church cared for the poor, the sick, the orphaned, the old and helpless. It opened hospitals, ransomed captives, and freed slaves. Pope Innocent III is known as "Father of Hospitals".

Who but the Church insisted on the dignity of the soul of even the poorest slave in an age when class distinctions were rampant? Who but the Church rescued woman from degradation, and formed that beautiful institution, the Christian family? The Church stood for the liberties of the people against the encroachments of tyrants. It has ever stood for the poor against the oppressions of the rich. It has stood for the maintenance of authority against the violence of rebellious subjects. The whole history of Christian civilization has the mark of the Church.

## POPES OF THE CATHOLIC CHURCH

No.	Name	Reigned From	Reigned To
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1.	St. Peter		
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32	67		
	2.	St. Linus	
67	76		
	3.	St. Anacletus (Cletus)	
76	88		
	4.	St. Clement I	
88	97		
	5.	St. Evaristus	
97	105		
	6.	St. Alexander I	
105	115		
	7.	St. Sixtus I -- also called Xystus I	115 125
	8.	St. Telesphorus	
125	136		
	9.	St. Hyginus	
136	140		
	10.	St. Pius I	
140	155		
	11.	St. Anicetus	
155	166		
	12.	St. Soter	
166	175		
	13.	St. Eleutherius	
175	189		
	14.	St. Victor I	

189	199	
	15.	St. Zephyrinus
199	217	
	16.	St. Callistus I
217	222	
	17.	St. Urban I
222	230	
	18.	St. Pontain
230	235	
	19.	St. Anterus
235	236	
	20.	St. Fabian
236	250	
	21.	St. Cornelius
251	253	
	22.	St. Lucius I
253	254	
	23.	St. Stephen I
254	257	
	24.	St. Sixtus II
257	258	
	25.	St. Dionysius
260	268	
	26.	St. Felix I
269	274	

	27.	St. Eutychian		
275			283	
	28.	St. Caius -- also called Gaius	283	296
	29.	St. Marcellinus		
296			304	
	30.	St. Marcellus I		
308			309	
	31.	St. Eusebius		
309			310	
	32.	St. Miltiades		
311			314	
	33.	St. Sylvester I		
314			335	
	34.	St. Marcus		
336			336	
	35.	St. Julius I		
337			352	
	36.	Liberius		
352			366	
	37.	St. Damasus I		
366			383	
	38.	St. Siricius		
384			399	
	39.	St. Anastasius I		
399			401	

	40.	St. Innocent I	
401	417		
	41.	St. Zosimus	
417	418		
	42.	St. Boniface I	
418	422		
	43.	St. Celestine I	
422	432		
	44.	St. Sixtus III	
432	440		
	45.	St. Leo I (the Great)	
440	461		
	46.	St. Hilarius	
461	468		
	47.	St. Simplicius	
468	483		
	48.	St. Felix III (II)	
483	492		
	49.	St. Gelasius I	
492	496		
	50.	Anastasius II	
496	498		
	51.	St. Symmachus	
498	514		
	52.	St. Hormisdas	

514 523

53. St. John I

523 526

54. St. Felix IV (III)

526 530

55. Boniface II

530 532

56. John II

533 535

57. St. Agapetus I -- also called Agapitus I 535 536

58. St. Silverius

536 537

59. Vigilius

537 555

60. Pelagius I

556 561

61. John III

561 574

62. Benedict I

575 579

63. Pelagius II

579 590

64. St. Gregory I (the Great)

590 604

65. Sabinian



604 606

66. Boniface III

607 607

67. St. Boniface IV

608 615

68. St. Deusdedit (Adeodatus I)

615 618

69. Boniface V

619 625

70. Honorius I

625 638

71. Severinus

640 640

72. John IV

640 642

73. Theodore I

642 649

74. St. Martin I

649 655

75. St. Eugene I

655 657

76. St. Vitalian

657 672

77. Adeodatus (II)

672 676

	78.	Donus
676	678	
	79.	St. Agatho
678	681	
	80.	St. Leo II
682	683	
	81.	St. Benedict II
684	685	
	82.	John V
685	686	
	83.	Conon
686	687	
	84.	St. Sergius I
687	701	
	85.	John VI
701	705	
	86.	John VII
705	707	
	87.	Sisinnius
708	708	
	88.	Constantine
708	715	
	89.	St. Gregory II
715	31	
	90.	St. Gregory III

731 741  
91. St. Zachary

741 752  
92. Stephen II

752 752  
93. Stephen III

752 757  
94. St. Paul I

757 767  
95. Stephen IV

767 772  
96. Adrian I

772 795  
97. St. Leo III

795 816  
98. Stephen V

816 817  
99. St. Paschal I

817 824  
100. Eugene II

824 827  
101. Valentine

827 827  
102. Gregory IV

827 844

103. Sergius II  
844 847

104. St. Leo IV  
847 855

105. Benedict III  
855 858

106. St. Nicholas I (the Great)  
858 867

107. Adrian II  
867 872

108. John VIII  
872 882

109. Marinus I  
882 884

110. St. Adrian III  
884 885

111. Stephen VI  
885 891

112. Formosus  
891 896

113. Boniface VI  
896 896

114. Stephen VII  
896 897

115. Romanus

897 897

116. Theodore II

897 897

117. John IX

898 900

118. Benedict IV

900 903

119. Leo V

903 903

120. Sergius III

904 911

121. Anastasius III

911 913

122. Lando

913 914

123. John X

914 928

124. Leo VI

928 928

125. Stephen VIII

929 931

126. John XI

931 935

127. Leo VII

936 939

128. Stephen IX  
939 942

129. Marinus II  
942 46

130. Agapetus II  
946 955

131. John XII  
955 963

132. Leo VIII  
963 964

133. Benedict V  
964 964

134. John XIII  
965 972

135. Benedict VI  
973 974

136. Benedict VII  
974 983

137. John XIV  
983 984

138. John XV  
985 996

139. Gregory V  
996 999

140. Sylvester II

999 1003

141. John XVII

1003 1003

142. John XVIII

1003 1009

143. Sergius IV

1009 1012

144. Benedict VIII

1012 1024

145. John XIX

1024 1032

146. Benedict IX

1032 1045

147. Sylvester III 1045 1045

148. Benedict IX

1045 1045

149. Gregory VI

1045 1046

150. Clement II

1046 1047

151. Benedict IX

1047 1048

152. Damasus II

1048 1048

153. St. Leo IX

1049 1054

154. Victor II

1055 1057

155. Stephen X

1057 1058

156. Nicholas II

1058 1061

157. Alexander II

1061 1073

158. St. Gregory VII

1073 1085

159. Blessed Victor III

1086 1087

160. Blessed Urban II

1088 1099

161. Paschal II

1099 1118

162. Gelasius II

1118 1119

163. Callistus II

1119 1124

164. Honorius II

1124 1130

165. Innocent II

1130 1143



166. Celestine II  
1143 1144

167. Lucius II  
1144 1145

168. Blessed Eugene III  
1145 1153

169. Anastasius IV  
1153 1154

170. Adrian IV  
1154 1159

171. Alexander III  
1159 1181

172. Lucius III  
1181 1185

173. Urban III  
1185 1187

174. Gregory VIII  
1187 1187

175. Clement III  
1187 1191

176. Celestine III  
1191 1198

177. Innocent III  
1198 1216

178. Honorius III

1216 1227

179. Gregory IX

1227 1241

180. Celestine IV

1241 1241

181. Innocent IV

1243 1254

182. Alexander IV

1254 1261

183. Urban IV

1261 1264

184. Clement IV

1265 1268

185. Blessed Gregory X

1271 1276

186. Blessed Innocent V

1276 1276

187. Adrian V

1276 1276

188. John XXI

1276 1277

189. Nicholas III

1277 1280

190. Martin IV

1281 1285

191. Honorius IV  
1285 1287

192. Nicholas IV  
1288 1292

193. St. Celestine V  
1294 1294

194. Boniface VIII  
1294 1303

195. Blessed Benedict XI  
1303 1304

196. Clement V  
1305 1314

197. John XXII  
1316 1334

198. Benedict XII  
1334 1342

199. Clement VI  
1342 1352

200. Innocent VI  
1352 1362

201. Blessed Urban V  
1362 1370

202. Gregory XI  
1370 1378

203. Urban VI

1378 1389

204. Boniface IX

1389 1404

205. Innocent VII

1406 1406

206. Gregory XII

1406 1415

207. Martin V

1417 1431

208. Eugene IV

1431 1447

209. Nicholas V

1447 1455

210. Callistus III

1445 1458

211. Pius II

1458 1464

212. Paul II

1464 1471

213. Sixtus IV

1471 1484

214. Innocent VIII

1484 1492

215. Alexander VI

1492 1503

216. Pius III  
1503 1503

217. Julius II  
1503 1513

218. Leo X  
1513 1521

219. Adrian VI  
1522 1523

220. Clement VII  
1523 1534

221. Paul III  
1534 1549

222. Julius III  
1550 1555

223. Marcellus II  
1555 1555

224. Paul IV  
1555 1559

225. Pius IV  
1559 1565

226. St. Pius V  
1566 1572

227. Gregory XIII  
1572 1585

228. Sixtus V

1585 1590

229. Urban VII

1590 1590

230. Gregory XIV

1590 1591

231. Innocent IX

1591 1591

232. Clement VIII

1592 1605

233. Leo XI

1605 1605

234. Paul V

1605 1621

235. Gregory XV

1621 1623

236. Urban VIII (-)

1623 1644

237. Innocent X (-)

1644 1655

238. Alexander VII

1655 1667

239. Clement IX

1667 1669

240. Clement X

1670 1676

241. Blessed Innocent XI

1676 1689

242. Alexander VIII

1689 1691

243. Innocent XII

1691 1700

244. Clement XI

1700 1721

245. Innocent XIII

1721 1724

246. Benedict XIII

1724 1730

247. Clement XII

1730 1740

248. Benedict XIV

1740 1758

249. Clement XIII

1758 1769

250. Clement XIV

1769 1774

251. Pius VI

1775 1799

252. Pius VII

1800 1823

253. Leo XII

1823 1829

254. Pius VIII

1829 1830

255. Gregory XVI

1831 1846

256. Ven. Pius IX

1846 1878

257. Leo XIII

1878 1903

258. St. Pius X

1903 1914

259. Benedict XV

1914 1922

260. Pius XI

1922 1939

261. Pius XII

1939 1958

### Authority of the Church

What are the chief attributes of the Catholic Church? --The chief attributes of the Catholic Church are authority, infallibility, and indefectibility.

An attribute is any quality or characteristic. Virtues as well as faults are attributes.

What is meant by the authority of the Catholic Church? --By the authority of the Catholic Church is meant that the Pope and the bishops, as the lawful successors of the Apostles, have power from Christ Himself to teach, to sanctify, and to govern the faithful in spiritual matters.



Authority is the power one person has over another, such that he can exact obedience justly. Thus rulers have authority over subjects; parents over their children; teachers, over pupils, etc.

1. Christ appointed the Church to teach whatever He, taught: "Go, therefore, and make disciples of all nations. . . . teaching them to observe all that I have commanded you" (Matt. 28:19)

Christ taught, as in the Sermon on the Mount.

2. Christ appointed the Church to sanctify the faithful, by administering the means of grace to its members.

Christ dispensed the means of grace, as when He forgave Mary Magdalen, gave His flesh and blood at the Last Supper, and blessed little children.

3. Christ appointed the Church to govern with authority and jurisdiction.

Christ was the pastor or ruler of men. He gave commandments, sent the disciples on missions, instructed them, reproved the Pharisees.

Did Christ give the Church full authority? --Christ gave the Church full authority and power, saying, "As the Father has sent me, I also send you" (John 20:21).

As a father who goes away on a journey leaves all his power and authority to the mother, so Christ upon leaving the earth gave to His Church full power and authority to carry on His work. "He who hears you, hears me; and he who rejects you, rejects me" (Luke 10:16).

The authority of the Church is not restricted to matters of doctrine and belief, but to whatever is necessary for the good of the Church and its members.

Thus the Church lays down laws concerning fasting and abstinence, keeping of Sundays and holydays, worship, and administration of the sacraments.

The members of the Church must observe whatever laws and regulations it makes. Authority in some form is necessary for every organization; without it members could not be directed to their common purpose.

Every society lays down rules for its members. Those who do not wish to keep them are excluded from it. Without authority the Church could not fulfill its divine purpose. The

denominations that broke from the unity of the Church denied its authority. Having no head to obey, they Split and resplit into hundreds of churches.

How does the Church exercise her authority to teach, to sanctify, and to govern the faithful? -- The Church exercises her authority to teach, to sanctify, and to govern the faithful by various means, among them being:

1. Teaching by sermons and by religious classes in schools and parishes.

Today the Church teaches by preaching, by deciding controversies, and by condemning wrong teaching. Parish churches have sermons in the Masses of Sundays and holydays of obligation. Every Catholic school prescribes the study of religion in every class. Every parish holds catechetical classes.

2. Sanctifying by the Holy Sacrifice of the Mass, by the sacraments, by blessings, and by special devotions held in the churches.

The Holy Sacrifice of the Mass, instituted by Our Lord Himself, is the great act of worship of the Church, the source of grace to sanctify the faithful. The sacraments are means of grace by which we obtain help to become more holy children of God.

3. Governing by the commandments of the Church, by other laws ordered from time to time as need arises, and from the general control by bishops in the dioceses.

In her capacity as ruler, the Church makes regulations forbidding what is dangerous or sinful, as when she prohibits the reading of dangerous books and magazines. All members of the Church are under a strict obligation to obey her laws and regulations; disobedience to the Church is disobedience to Him Who authorized her rule, Jesus Christ, God.

Infallibility of the Church

The Church cannot teach error, because it was founded by Christ, God Himself. He sent forth His Apostles with full powers to preach His Gospel. He said. "As the Father has sent me, I also send you" (John 20:21). "I will ask the Father and he will give you another Advocate to dwell with you forever. . . . But the Advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you" (John 14:16,26).

What is meant by the infallibility of the Catholic Church? --By the infallibility of the Catholic Church is meant that the Church, by the special assistance of the Holy Ghost, cannot err when it teaches or believes a doctrine of faith and morals.

Christ promised: "All power in heaven and on earth has been given to me. Go, therefore, and teach all nations ... teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20). If Christ is with the Church all days, it cannot err in teaching; it cannot lead men away from God.

1. "Infallibility" is often distorted by enemies of the Church to mean "impeccability", and therefore derided. Infallibility is freedom from error; impeccability is freedom from sin. In an institution established by God for the salvation of men, error in doctrine is unthinkable.

Every teacher in the Church, from the Pope down to the humblest priest, like all of the faithful, is capable of falling into sin. But in the Catholic Church, because of the promise of Infallibility, the Holy Ghost cannot permit the purity of a single doctrine to be stained.

2. Jesus Christ promised to preserve the Church from error. If His prediction and promises were false, then He would not be God, since God cannot lie. Christ said: "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." If therefore the Church falls into error, the gates of hell certainly would prevail against it.

Christ promised: "I will ask the Father, and he shall give you another Advocate to dwell with you forever ... He will teach you all the truth" (John 14). If the Church can err, then the Holy Ghost cannot abide in it and Christ has failed to keep His promise-a thing absolutely impossible.

3. A doctrine of faith is something we must believe in order to be saved. A doctrine of morals is something we must do in order to be saved.

For example, we must believe the doctrine of the Blessed Trinity: that there are Three Divine Persons in One God. We must believe that Jesus Christ is God. We must believe in the Blessed Virgin Mary's immaculate conception.

Of things we must do are these: we must go to Mass on Sundays and holydays of obligation; we must fast and abstain when our bishops so order; we must receive Holy Communion at least once a year. We must obey the Ten Commandments.

4. Jesus Christ commanded all men to listen to and obey the Church, under pain of damnation. If His Church can teach error, then He is responsible for the error, by commanding all to obey.

Jesus sent forth His Apostles with full powers to preach His Gospel: "As the Father hath sent Me, I also send you." - "Make disciples of all nations teaching them to observe all that I have commanded you." - "Preach the Gospel to every creature."

a. Christ said: "He who believes and is baptized shall be saved; but he who does not believe shall be condemned" (Mark 16: 16). A just God could not command men under penalty of damnation to believe what is false. So the teaching of the Church must be infallibly true.

He said: "You shall be witnesses for me in Jerusalem, and in all Judea, and Samaria, and even to the very ends of the earth" (Acts 1:8). Since it was physically impossible for the Apostles to preach to the whole world, the mission must have been intended also for their successors to the end of time, our Catholic Bishops and priests.

b. Christ said: "If he refuse to hear even the Church, let him be to thee as the heathen and the publican" (Matt. 18:17) "He who hears you hears me; and he who rejects you rejects me; and he who rejects me rejects him who sent me" (Luke 10:16) .

He said, "And whoever does not receive you, or listen to your words-go forth outside that house or town, and shake off the dust from your feet. Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town" (Matt. 10:14-16).

5. No Christian denies that the Apostles were infallible. In fact, in the first century, they were the only authority in the Church. The Bible was not completed till the end of that century, not within reach of all.

But God loves the Christians of today as much as He did the primitive Christians. We have as much need of unerring teachers as they. The Apostolic Church of the 20th century must therefore be as infallible as the Apostolic Church.

6. An infallible Bible is no use without an infallible interpreter. History has proved this, in the multiplication of the innumerable denominations that deny the infallibility of the Church. By infallibility, the faithful know exactly what to believe and what to do in order that they may be pleasing to God and save their souls. They have surety; they need suffer no doctrinal doubt.

It is a great blessing that, in the midst of the everchanging views of men and the conflict of human opinion, there is one voice crying out in unerring tones: "Thus saith the Lord."

Has the Church in fact proved itself infallible? --It is a historical fact that the Catholic Church, from the twentieth century back to the first, has not once ceased to teach a doctrine on faith or morals previously held, and with the same interpretation; the Church has proved itself infallible.

1. It is a historical fact that not one Pope, whatever he was in his private life, has ever taught error.

"The Scribes and the Pharisees have sat on the chair of Moses. All things, therefore, that they command you, observe and do. But do not act according to their works." By obeying the Pope, every Christian can live as Christ commanded, in any age.

2. True, some high rulers of the Church have gravely sinned. Nevertheless, enemies of the Church have exaggerated even the lack of impeccability. In the long line of Popes the vast majority led virtuous lives. Many of them are honored as Saints and martyrs. The enemies of the Church can bring charges against only five or six Popes: Most of the charges are calumnies or exaggerations. But even if the charges were true, they prove nothing against infallibility.

Of the Sovereign Pontiffs that have succeeded Peter, 84 are canonized Saints, of whom 32 were martyrs. However holy the Pope, he regularly goes to confession to a priest. No Pope ever considers himself above the laws of the Church and of God.

3. The Church cannot change its teachings on faith and morals. But it may restate the doctrines more clearly and completely. Year after year the Church proclaims the same

unchanging doctrines. Her doctrines need no reform, for they are of Divine origin, the work of the Incarnate God.

No Pope or general Council in almost two thousand years has annulled or revoked a single decree of faith or morals enacted by a previous Pope or Council. This is history.

## Sphere of Infallibility

Since the time of Christ, from the first council of the Apostles in Jerusalem in the year 50, to the last Vatican Council in 1870, there have been held in all twenty-one general or ecumenical councils. The Vatican Council, shown above, declared the dogma of the infallibility of the Pope.

When does the Church teach infallibly? --The Church teaches infallibly when it defines, through the Pope alone, as the teacher of all Christians, or through the Pope and the bishops, a doctrine of faith or morals to be held by all the faithful.

The Church, as the representative or substitute of Jesus Christ on earth, is infallible, and speaks with His own words: "This is why I was born, and why I have come into the world, to bear witness to the truth" (John 18:37).

1. When the Church makes an infallible pronouncement, we are not to suppose that a new doctrine is being introduced. For instance, when the Holy Father in 1854 defined the Blessed Virgin's Immaculate Conception as an article of faith, the infallible definition was not a proclamation of a new doctrine, but was merely an announcement of an article of faith true from the very beginning, and publicly defined only in order to make the dogma clear to all and to be believed as part of the deposit of faith left to the Church.

Another example is the definition of the Holy Father's infallibility, made in 1870 by the Vatican Council. The dogma was true from the very beginning, and had been universally held. But as in recent times many objections were being made against it, the Bishops in the Vatican Council thought it best, in order to make clear the stand of the Church, to make an infallible definition.

2. The Church makes infallible pronouncements on doctrines of faith and morals, on their interpretation, on the Bible and Tradition, and the interpretation of any part or parts of these. The dogma of the Immaculate Conception of the Blessed Virgin was an interpretation of a long-standing Tradition in the Church.

The Church also pronounces on the truth or falsity of opinions, teachings, customs, etc., with relation to fundamental doctrines. Another subject on which the Church makes infallible declarations is in the canonization of Saints. All whom the Church has raised to the glory of the altar by a solemn canonization are undoubtedly now in heaven, enjoying eternal bliss in the presence of God.

When does the Church teach infallibly through the Pope alone? --The Church teaches infallibly through the Pope alone, when he speaks officially (*ex cathedra*) as the Supreme Head, for the entire universal Church.

As the Pope has authority over the Church, he could not err in his official teaching without leading the Church into error. As Our Lord said to Peter, the first Pope: "I have prayed for thee, that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren" (Luke 22:31-32).

In order to speak infallibly, the Pope must speak *ex-cathedra*, or officially, under the following conditions:

1. He must pronounce himself on a subject of faith or morals. Infallibility is restricted to questions regarding faith and morals. The Church pronounces on natural sciences and on legislation only when the perversity of men makes of them instruments for opposing revealed truths.

If the Pope should make judgments on mathematics or civil governments, he is as liable to error as any other man with the same experience. Letters to kings and other rulers are not infallible pronouncements. However, we should hold the Pope's opinions on any subject with great respect, on account of his position and experience.

2. He must speak as the Vicar of Christ, in his office as Pope, and to the whole Church, to all the faithful throughout the world. In his capacity as private teacher, for example, in his encyclical letters, he is as any other teacher of the Church.

Should the Pope, like Benedict XIV, write a treatise on Canon Law, his book would be written in a private capacity, and liable to error, just as the books of other theologians. We accept, not on faith, but in obedience to his authority, out of respect for his experience and wisdom.

3. He must make clear by certain words his intention to speak ex-cathedra. These words are most often used: "We proclaim," "we define," etc.

The Pope's infallible decrees are termed "doctrinal," since they involve doctrine. From the earliest days of the Church, the infallibility of the Pope has been acknowledged. In the year 417 the Holy See condemned the Pelagian errors; St. Augustine cried out the famous words, "Rome has spoken; the cause is ended!" The Council of Florence in 1439 called the Pope "the Father and Teacher of Christians."

When does the Church teach infallibly through the Pope and the bishops? --The Church teaches infallibly through the Pope and the bishops when convened in a general (or ecumenical) council. [when they INTEND to teach infallibly(RMO)]

1. A General Council is an assembly convened by the Holy See, of all the bishops of the world, and others entitled to vote. It represents the teaching body of the Church, and must be infallible.

In the year 50 the Apostles held the first General Council in Jerusalem. Its decisions were proclaimed as coming from God, the final decree beginning with these words: "For the Holy Spirit and we have decided to lay no further burden upon you" (Acts 15:28)

2. Over a General Council, the Pope or his legate presides; a representative number of bishops and others entitled to vote, such as cardinals, abbots, and generals of certain religious orders, must be present. Upon confirmation by the Pope, a General Council's decrees are binding on all Christians.

It must be understood that the decrees of a General Council have no binding authority until confirmed by the Pope. There is no appeal from the Pope to a General Council.

3. A unanimous vote is not necessary for an infallible decision of a general council; a great majority is sufficient.



The most notable of the General Councils so far held following the Council of Jerusalem have been: (1) the Council of Nicea, in the year 325, which pronounced against the heresy of Arius; (2) the Council of Ephesus, in the year 425, which declared Mary the Mother of God; (3) the Council of Nicea, in 787, which declared the veneration of images as lawful and profitable; (4) the Council of Trent, 1545-1563, which declared against the heresies of Luther; (5) the Council of the Vatican, 1870, which defined as an article of faith the doctrine of the infallibility of the Pope.

4. Even when the bishops are not gathered together in one place, they form the teaching body of the Church, united with the Pope. Therefore their voice must be infallible, otherwise the universal Church would be led into error. For the same reason as above, the daily ordinary uniform teaching of the Church in every place in the whole World is infallibly true.

"Go into the whole world and preach the gospel to every creature" (Mark 16:15).

### Indefectibility of the Church

The Catholic Church will endure to the end of time, for it is founded on a rock. The powers of evil will beat in vain against it. They will break themselves and perish, but the Church will remain, indefectible. The testimony of almost two thousand years proves the perpetuity of the Church. Nothing that malice and envy could invent; nothing that the world, the flesh; and the devil could do have been left untried in the past 1900 years. Still the Church is with us, exactly as Christ founded it, and stronger than ever.

What is meant by the indefectibility of the Catholic Church? --By the indefectibility of the Catholic Church is meant that the Church, as Christ founded it, will last until the end of time.

The Archangel Gabriel announced to Mary that Christ "shall be king over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33)

1. Christ meant His Church to endure to the end of the world. It is to be indestructible and unchanging,-to possess indefectibility. Christ, God Himself, could scarcely have come, and with such incredible pain and labor have founded a Church which would die with the Apostles.

He came to save all men. Those to live in future ages needed salvation as much as the people of Apostolic times.

2. Christ said to Peter: "Upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. 16:18). By the "gates of hell", He meant all the power of the devil- all kinds of attacks, physical violence as well as false teaching.

Christ promises here that the Church would be assailed always, but never overcome. This promise of Our Lord has been proved for almost 2000 years by the facts of history. Not one of the persecutors of the Church has prevailed over it. On the contrary, many of them have come to a fearful end. There will always be Popes, bishops, and laity, to Compose the Church; the truths taught by Our Lord will always be found in His Church.

3. After telling His Apostles to teach, all nations, Christ said: "Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20).

As the Apostles were not to live to the end of the world, Christ must have been addressing them as representatives of a perpetual Church.

4. The Apostles themselves understood Christ to mean that His Church should endure. After organizing Christian communities, they appointed successors in their place, to live after them and carry on the Church.

The Apostles instructed these successors to ordain in turn other bishops and priests. All these acts were to assure the perpetuity of the Church.

5. Christ intended the Church to remain as He founded it, to preserve the whole of what He taught, and the shining marks which He gave it in the beginning. If the Church lost any of the qualities that God gave it, it could not be said to be indefectible, because it would not be the same institution. Indefectibility implies unchangeability.

Our Lord promised to abide by the Church, to assist it, and to send the Holy Ghost to remain in it. God does not change: "Behold, I am with you all days, even unto the consummation of the world" (Matt. 28:20).

6. Because of its indefectibility the truths revealed by God will always be taught in the Catholic Church. St. Ambrose said: "The Church is like the moon; it may wane, but never be destroyed; it may be darkened, but it can never disappear."

St. Anselm said that the bark of the Church may be swept by the waves, but it can never sink, because Christ is there. When the Church is in greatest need, Christ comes to its help by miracles, or by raising up saintly men to strengthen and purify it. It is the bark of Peter; when the storm threatens to sink it, the Lord awakens from His sleep, and commands the winds and the waves into calm: "Peace; be still!"

Has the Catholic Church actually proved itself indefectible? --The Catholic Church has, throughout its long history, proved itself indefectible, against all kinds of attack from within and without, against every persecution and every heresy and schism.

As its Founder was persecuted, so the Catholic Church has been and ever will be persecuted. "You will be brought before governors and kings for my sake" (Matt. 10:18). "And you will be hated by all for my name's sake" (Matt. 10:22). "No disciple is above his teacher, nor is the servant above his master" (Matt. 10:24).

"They will deliver you up to councils, and you will be beaten in the synagogues" (Mark 13:9). "They will arrest you, and persecute you" (Luke 21:12).

1. The Church survived three hundred years of incredible persecution under pagan Rome. Of the 33 Popes that ruled before the Edict of Milan, 30 died as martyrs. That mighty Empire, with its colossal strength, before whose standard the nations quailed, could not kill the infant Church or stop its progress. In a short time the Popes were ruling where the imperial Caesars had issued edicts against the Christian Church.

The Roman Empire waged ten fierce persecutions against the Church, but could not destroy it. In the year 313 the Emperor Constantine was converted, and granted the Church freedom by the Edict of Milan.

2. Then for two centuries hordes of barbarians swept upon civilized Europe, destroying the old Roman Empire. The Church not only survived, but converted and civilized the barbarians.

God's ever-watchful providence brought about the conversion of the Frankish king Clovis, with a great number of his warriors. This was the beginning of the firm establishment of the Church in the Frankish kingdom, although missionaries had gone there from the first century. In the eighth century St. Boniface converted Middle and Northern Germany, until then the home of violent paganism.

3. For nine centuries Mohammedanism threatened Christian civilization. It was the Church under the Popes that urged the nations to league against Mohammedanism.

In the sixteenth century the Mohammedan menace was removed.

4. Not only non-Christians, but its own rebellious children have persecuted the Church. From the beginning heresy has attacked it from within. And still the Church lives, greater than ever, changeless, indefectible.

The long history of the Catholic Church is attended by schism and heresy, but each attack has only strengthened it. It has continued to live and spread in spite of everything and everybody.

5. The Church is the Bride of Christ, cast into prison, starved, thrown to the beasts, trampled underfoot, hacked, tortured, crucified, and burned. But this fair Bride emerges from it all in the bloom and freshness of youth, serene, calm, immortal.

## Salvation and the Catholic Church

Christ said: "As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. If anyone does not abide in me, he shall be cast outside as the branch and wither; and they shall gather them up and cast them into the fire, and they shall burn" (John 15:4-6). Time has continually proved the truth of what Christ predicted about schisms and their divisions. This is the reason for the fact that

they change so often and finally disappear: they are branches broken from the tree, and must wither as He said.

## 70. Salvation and the Catholic Church

What do we mean when we say, "Outside the Church there is no salvation? --When we say, "Outside the Church there is no salvation", we mean that those who through their own grave fault do not know that the Catholic Church is the true Church, or knowing it, refuse to join it, cannot be saved.

1. All are obliged to belong to the Catholic Church in order to be saved. Christ said: "Amen, amen, I say to thee, unless a man be born again of water and the Spirit, he cannot enter into, the kingdom of God" (John 3:5).

The Catholic Church is founded on the Apostles, to whom Our Lord gave the commission to baptize; by Baptism one is made a member of the Church. If then Baptism is indispensable, the Church must be indispensable.

2. Christ did not die for a part of, but for all mankind. He did not leave His legacy the Church for the benefit of a few, but for all. Our Lord said: "He who hears you hears me; and he who rejects you rejects me" (Luke 10:16).

Since God commanded all to be members of His Church. those who deliberately disobey His command will not be saved. Whoever, through his own fault, remains outside of the Catholic Church, will be lost eternally.

3. One who, knowing the Catholic Church to be the true one, leaves it or does not join it because he wants to make a good marriage, to advance his business, or for some other worldly motive, will not be saved. He is a willful and malicious unbeliever.

One who leaves the Church or does not enter it because of human respect, or because its doctrines require personal sacrifices, will not be saved. One who belongs to another church and has doubts about the truth or falsity of his own church, but takes no pains to find out the truth will not be saved. "If you believe not that I am he, you shall die in your sin."

4. It is not enough to belong to the Church. We must also live up to our beliefs, otherwise our membership will only work to our greater condemnation. Only those Catholics who, live according to the teachings of the Church will be saved.

The Church is a guarantee of salvation to those only who obey it. Unfortunately, there are bad Catholics. We must therefore study our religion and then practice it. God has given us the grace to be members of the true Church; we must not waste that grace.

5. Catholics who have committed grave sins such as murder, arson, adultery, etc., are still members of the Church. As long as a Catholic does not deny a doctrine of the Catholic faith, or is not excommunicated, he is a member of the Church.

Catholics in grave sin are called dead members, for their soul dead in mortal sin. Nevertheless they remain members, and have the privilege of receiving the sacraments to wash away their sins. Christ Himself predicted that in the Church there would be bad people with the good, cockle among the wheat. Mother Church is a good mother that patiently awaits the return of her sinful children, and does not exclude them from her gifts.

6. An excommunicate is one who has been cut off from membership in the Church for some serious sin against faith. He is excluded from the sacraments, from Catholic burial, and from being prayed for in the public prayers of the Church. In order to become once more a member of good standing in the Church, an excommunicate has to obtain the absolution of the bishop.

Catholics who join Masonry, or marry before a non Catholic minister, are automatically excommunicated, if they knew the serious nature of their action.

NOTE: Some revisions have been made to this 1956 edition watering down the Catholic Doctrine: "Outside the Church there is no Salvation." Some clarifications need to be made. The use of the word "outside" refers to those who are in the state of Invincible Ignorance of the Church and Invincibly Ignorant of the Doctrine: "Outside the Church there is no salvation". These invincibly ignorant souls, who cooperate with all the graces God sends them are implicitly INSIDE the Catholic Church. Invincible ignorance is quite rare considering the great availability of the truths of the Catholic Faith in today's information age.(RMO)

Can they be saved who remain "outside" the Catholic Church[[not official members of the Church, but Invincibly Ignorant of the Church and obey the natural law through the use of their reason, are implicitly INSIDE the Church(RMO)] because they do not know it is the true Church? --They who remain "outside" the Catholic Church[not official members, but Invincibly Ignorant of the Church are implicitly INSIDE the Church(RMO)] through no grave fault of their own, and do not know it is the true Church, can be saved by making use of the graces which God gives them.

NOTE: TECHNICALLY, NO ONE CAN BE SAVED WHO IS OUTSIDE THE CATHOLIC CHURCH. INVINCIBLY IGNORANT SOULS, WHO COOPERATE WITH ALL THE GRACES GOD SENDS THEM, WHO ARE INVINCIBLY IGNORANT OF THE CHURCH ARE IMPLICITLY INSIDE THE CHURCH. Honestly, in today's information age, the typical Invincibly Ignorant soul would have to be a native on a primitive island. Most people know the Catholic Church's basic Doctrines. After all, Protestants protest many Catholic Doctrines so they are very familiar with Catholic Doctrines.(RMO)

1. God condemns no man except for grave sin. Therefore He will not condemn those who through no fault of their own are unaware of His command to belong to the True Church[which is quite RARE(RMO)], provided they serve Him faithfully according to their conscience[However they will be responsible and culpable for what they should know given the information available to them(RMO)], have a sincere desire to do His will in all things, and therefore implicitly wish to become members of His Church. They are members of the Church, in desire [and they must also be INVINCIBLY IGNORANT of the Catholic Church and the Catholic Church's Doctrine: "Outside the Church there is no salvation"(RMO)].

A baptized Protestant, of Protestant parents, lives all his life a Protestant without ever having a doubt that he is in the wrong. Before death he makes an act of perfect contrition for the sins he has committed. Such a man will be saved, for he dies in the state of grace.[However this Protestant is responsible and culpable for what he should know, given the information available to him. It is unthinkable that this Protestant has never heard the Catholic Doctrine "Outside the Church there is no salvation".(RMO)]

2. It is possible for one that has never even heard of Jesus Christ to be saved, for God "wishes all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4) and "Christ died for all" (2 Cor. 5: 15) . In order that such a one may be saved, it is required that he observe the natural law; with the help of God; everyone having the use of reason can do that.

Whoever then obeys the natural law will be enlightened by God, at some time in his life, with the grace with which he can make an act of Divine faith. If he makes good use of this grace and firmly believes whatever God has revealed, he will receive the further graces with which he can make the acts of hope, repentance, and charity that must precede before God will bestow on his soul sanctifying grace, with which he can merit eternal life.

3. The fact that it is possible for those "outside" the Church to be saved[those who are not official members, but are INVINCIBLY IGNORANT OF THE CHURCH, which is quite RARE, are actually implicitly INSIDE the Church, for if anyone is to be saved, it will ONLY be

BY and THROUGH the Catholic Church(RMO)] should not make us lose sight of the great disadvantages they are under, as compared with Catholics who live in the full light of Divine revelation. Such persons have not the infallible Church to guide them in what they are to believe and do in order to serve God. They have to live without the Sacraments, Holy Mass, and Holy Communion, and the other countless sources of grace which the Church supplies for the sanctification of its children, those professed Catholics who are members of the body of the visible Church.

These disadvantages should make us Catholics realize more fully the many reasons we have for humbly thanking God for the priceless blessings we have received without any claim or merit of our own. They should also spur us on to give Him a more worthy service, and help spread our Faith.

## Schism and Heresy

Our Lord said; "Everyone therefore who hears these my words and acts upon them, shall be likened to a wise man who built his house on rock. And the rain fell, and the floods come, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. And everyone who hears these my words and does not act upon them, shall be likened to a foolish man who built his house on sand. And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and was utterly ruined" (Matt. 7:24-27). Non-Catholic churches are the "house upon sand"; they rise up and fall. The Catholic Church is the "house upon rock"; it will last forever.

### 71. Schism and Heresy

What is schism; and what is heresy? --Schism is the refusal to submit to the authority of the Pope; heresy is the formal denial or doubt by a baptized person of any revealed truth of the Catholic Faith.

Apostasy is the total rejection of his Faith by a baptized Christian. With heresy and schism, and supported by persecution, it has caused divisions in the True Church, and the rise of other churches.



1. Christ predicted divisions in the Church, and the rise of other churches. From the time of the Apostles new denominations have sprung up, and have divided and subdivided, to form other denominations. With other churches that are non-Christian, the Christian denominations have opposed the Apostolic Church.

"For false Christs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect" (Matt. 24:24)

2. After some time, separated as it is from the authority of the Pope, a schismatical church is led into errors in doctrine. Today schismatical churches deny the infallibility of the Pope.

What were the most important schisms and heresies that have tried to destroy the Church? --Of the numerous schisms and heresies, the following may be mentioned:

1. Arius was a priest of Alexandria who taught that Jesus Christ was not God. The heresy of Arius spread rapidly, and was supported by the Roman emperors. He was condemned by the First General Council of the Church at Nicea, in the year 325; the Council declared the divinity of Christ.

In a few centuries the Arian sect was divided and swept away by other errors. Today we know Arius only by name: he has passed on, but the Church he fought still lives, upholding Christ's divinity.

Another heretic of the early days was Macedonius, who denied the divinity of the Holy Ghost. His theories were condemned by the Council of Constantinople in the year 381.

In the fifth century Pelagius denied original sin, and declared grace not necessary for salvation. The doctrines were condemned by the synods of Milevi and Carthage, and the decision ratified by the Pope.

Nestorius, Bishop of Constantinople, in the fifth century taught the doctrine that Jesus Christ was two persons: a man and God the Son; only the man Jesus was born of Mary and died on the cross. As a consequence the Nestorians rejected the title "Mother of God" for the Blessed Virgin. The Third Council in Ephesus, 431, condemned the heresies.

As a form of extreme reaction from Nestorianism, the Monophysites, held that Jesus Christ had only one nature, his divinity totally engulfing his humanity. Dioscoros, Patriarch of Alexandria, was the chief propagator of the heresy, which was condemned by the Council of Chalcedon in 451.

In an effort to call back the Monophysites to the Church, the heresy of Monothelitism arose. The chief doctrine was that Christ had a single will; the heresy was condemned by the Council of Constantinople in 681.

In the year 727, the Greek emperor Leo forbade all veneration to images on the ground that such veneration was idolatry. The heresy spread, and mobs entered churches to break images, to burn and destroy priceless works of art. Great harm was done to the people and their faith, before this heresy, called Iconoclasm (image-breaking), died out. The Council of Nicea in 787 defined the true doctrine of the Church.

2. The greatest schism suffered by the Christian Church was that of the East, resulting in the establishment of the Orthodox Eastern Church. The Eastern emperors, desiring more power in the Church, tried to make the patriarchs of Constantinople independent of Rome. Finally, Photius, with the support of the emperor, held a council of Eastern bishops in the year 867, and broke from Rome.

The cause of the schism was not doctrinal, but rather political and material,-jealousy between the East and the West. It has resulted in the separation from Rome of 145 million people with valid priesthood and sacraments. In the United States there are a number of schismatical churches, among them the Greek Orthodox, and the Russian Church.

a. After minor schisms and misunderstandings between East and West in 1054 there was a final break by Cerularius, patriarch of Constantinople, continuing today.

Today the Orthodox Eastern Church remains in schism, but does not spread. It is a withered branch, having cut itself off from the parent tree.

b. The Orthodox Eastern Church denies the Catholic dogma that the Holy Ghost proceeds from the Father and the Son. It also teaches that the souls of the just will not attain complete happiness till the end of the world, when they will be joined to their bodies; and that the souls of the wicked will not suffer complete torture in hell until that last day. These are heresies against the doctrines of the Church.

Thus it can be seen that today the Orthodox Eastern Church is not merely schismatical, but truly heretical; for it holds primary doctrines in a different light. But it has valid orders. (See Chapter 55 on The Catholic Eastern Church; Rites)

3. In the 12th century Albigensianism arose in southern France. It upheld dualism: two opposing creative principles, the good creating the spiritual world, and the evil creating the material world.

The Albigenses went to excesses, recommending suicide, forbidding marriage, asserting that Our Lord did not have a human body, denying the resurrection of the body. The heresy was condemned by the Fourth Lateran Council, 1215.

4. As an offshoot of Albigensianism, Waldensianism spread throughout Spain, Lombardy, Bohemia, and neighboring countries. The heresy continued until the outbreak of Protestantism, when it merged with this.

The Waldenses denied the existence of Purgatory, combatted indulgences, asserted that laymen could preach and absolve, oaths were unlawful, sinful priests had no valid power of ministry, etc.

But out of evil God has often drawn good. Each schism and heresy has led to profound study in the Church, study of Scholars to discover the correct interpretation of doctrine under dispute. In this way light came from darkness. As wise St. Augustine said: "Those who err in doctrine only serve to show forth more clearly the soundness of those who believe aright."

5. In the fourteenth century, Wycliff in England taught that the Bible was the sole rule of faith, that there was no freedom of the will, that confession was useless, that the Pope had no primacy.

Adopting the theories of Wycliff, Huss in Bohemia spread the errors. Political considerations complicated the heresy; fighting broke out, lasting years.

Comments by Roger Owen(RMO):

NOTE: The greatest schism of the Catholic Church occurred at Vatican II in the 1960s that hijacked almost all those who were once truly Catholic. The primary heresies introduced by Vatican II and afterwards are: false religious freedom/liberty, collegiality, there is salvation outside the Church implying that differences in doctrine do not matter in attaining salvation, false ecumenism, implying with the use of the word "subsists" that separated churches subsist in the Catholic Church and that the Church Christ founded is NOT one and the same as the Catholic Church, but two separate ones, a new definition of the Mass ignoring Christ's Real Presence and excessively focusing on His mystical presence, natural family planning (NFP) practiced erroneously, and sex education in the schools instead of by the parents in the home.

## Protestant Churches

Upon Martin Luther's refusal to retract his declarations on the teachings of the Church, he was excommunicated. But Luther proudly tore up the papal bull of excommunication, and burned it. The fire that incident started has not yet burned down.

### 72. Protestant Churches

Who are Protestants? --In general, Protestants are adherents of the religious organizations that broke off from the Catholic Church in the sixteenth century, or of any religious body formed from them.

1. The term "Protestant" was first given to those who protested against the decree of the second Diet of Speyer in 1529. Later the term was applied to all reformers, all opposing the doctrines of the Church.

Even today the term is included in the new formula of the Declaration of Faith that the ruler of England must make at the coronation, saying: "I declare that I am a faithful Protestant."

2. In the sixteenth century the Protestant revolt took place, this beginning of a multitude of heresies, this sad event that has divided Christendom for centuries. Martin Luther, an Augustinian monk of Erfurt, taking offense at what he believed was a lack of appreciation for him at Rome, combated the teaching of the Church on indulgences, in the year 1517.

The Pope commanded Luther to retract his teachings upon his refusal, he was excommunicated, in 1520. His heretical teachings spread like wildfire over Germany, occasioning religious wars; peace came only with the Peace of Augsburg, in 1555.

a. The Council of Trent met (1545-1563) to set forth in a clear manner the errors of the Protestants, by explaining the true doctrine of the Church on those points. At that time, religious training had relaxed; many did not know the true doctrines.

Among the errors of Luther were these: that there is no supreme teaching power in the Church; that temporal rulers have the right to interfere in ecclesiastical matters; that the Bible is the sole guide to faith: that every man should interpret the Bible according to his own mind; that faith is sufficient for salvation; that the priesthood does not imprint a special character on the soul of a man, and that everybody is or can be a priest, as a result; that Penance is not a sacrament, but a mere invention of the Church; that the Mass gives no special grace; that there is no purgatory, etc.

b. In the beginning, Protestantism spread rapidly. Whole countries, led by their rulers, adopted its doctrines. In Switzerland Zwingli and Calvin, and in England Henry VIII, about this time increased the defections from the Church. But soon there were other kinds of Protestantism.

Today the divisions and subdivisions of Protestantism are too well known to need comment. Great numbers of Protestants are returning to the faith of their fathers. Meanwhile, as the divisions subdivide, the Church continues to grow.

How may Protestant denominations be grouped? --Protestant denominations may be placed into three groups:

First, those requiring that a church be able to trace its origin to apostolic times. They believe in a priesthood established by Christ, and commanded to offer sacrifice and administer the sacraments. The High Church Episcopalians belong to this group.

Unfortunately the High Church Episcopalians deny a fact: their succession of bishops was cut when they separated from the Catholic Church, and so they have no valid orders. Hence they cannot have any sacraments except Baptism and Matrimony. The Anglican orders were declared invalid under Pope Leo XIII in 1896, after the question of their validity had been thoroughly examined.

Second, those that do not believe in the theory of "all religions are the same," but do not have an organized hierarchy. They, insist on their own brand of Protestantism, requiring prospective members to study their doctrines. They consider Holy Scripture as the only rule of faith and of life. Some of them accept the Apostles' Creed, and teach justification by faith alone.

Lutherans, and some bodies of Methodist and Episcopal churches belong to this group.

Third, those that declare Christ their personal Saviour, and believe in Baptism as indispensable; although some bodies do not hold the latter doctrine. Every Christian, according to them, must be a member of some church, on account of the practical benefits from church membership, from organized religion. But, one church is just as good as another.

To this group most of the bodies of Baptists, Presbyterians, Disciples of Christ, and Congregationalists belong.

## The Gates of Hell

In the castle of Fontainebleau Napoleon forced the Pope to give up the States of the Church, promising an annual income of two million francs. In the same castle Napoleon was himself later forced to sign an abdication and was promised a yearly income of the same amount. When the Pope excommunicated Napoleon, he answered that the words of an old man would not make the arms drop from the hands of his soldiers. In the Russian campaign, because of the intense cold, this actually happened. He kept Pius VII prisoner for five years; he himself was later a prisoner for seven years. Four days after ordering the union of the States of the Church with France, he lost the battles of Aspern and Erlingen.

## 73. The Gates of Hell

What was the end of the leaders of persecution, schism, and heresy? --Many of the leaders of persecution, schism, and heresy came to a bad end.

1. Of the first persecutors, several died violent deaths. The death of Judas is the type for his imitators. It is related that:

Herod, the murderer of the Holy Innocents, died in unspeakable tortures.

Herod, the murderer of James the Apostle, was devoured by worms.

2. Of the persecutors in Rome, Nero was deposed, and in despair stabbed himself.

3. Domitian was assassinated.

Hadrian became insane.

Marcus Aurelius, despondent over the ingratitude of his only son, starved himself to death.

Septimus Severus, whose life had been attempted by his only son, died in despair.

Decius died miserably in a swamp, during a battle.

Valerian was flayed alive by the Persians.

Maxentius was drowned in the Tiber.

Diocletian died from a loathsome disease.

Julian the Apostate was struck down by a lance on the field of battle, and died crying:  
"Galilean, Thou hast conquered!"

4. The case of Napoleon is instructive.

Drunk with power, Napoleon seized Rome in 1808, declaring himself the "successor of Charlemagne". He banished Cardinals and bishops, and carrying off Pope Pius VII, held him prisoner in Savona. Enemies of the Church exulted: "The Papacy is ended! The Emperor has devoured the Pope!" They forgot the divine promise to Peter: "The gates of hell shall not prevail!"; on that promise was based the ancient saying: "Who eats of the Pope dies like a beast." On the same day that Napoleon died in exile at St. Helena, Pope Pius VII was celebrating his own feast day in Rome.

5. Heretics and schismatics have shared the same fate. Arius burst asunder during a triumphal procession. Voltaire died in despair. The Greek Schismatics fell under the Turkish yoke in 1453, on Pentecost, the feast of that Holy Ghost about whom they had expressed doubts.

Truly history has shown the truth of the words of Holy Scripture; "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Why can no other church except the Catholic Church be the True Church of Christ? --No other church except the Catholic Church can be the True Church of Christ, because no other church possesses the marks of unity, holiness, catholicity, and apostolicity.

Truth cannot change; hence the constantly changing doctrines of non-Catholic churches can not be true. They also differ in their government. Some recognize the temporal ruler as their spiritual head. Others have ministers whom they call bishops, deacons, elders. The majority reject such titles.

1. There are hundreds of churches and Christian denominations, each different from the others; they do not possess the mark of unity. They differ in even the essentials of faith. They cannot agree, and keep dividing and subdividing year by year. Their only similarity appears to be their opposition to the Catholic Church.

Such churches are multiplying. In the United States there are over two hundred religious bodies. They arise, then pass away, to give place to other denominations. Realizing the great handicap of disunity, efforts have been made by various groups of churches to organize. General councils and conferences of different bodies have been held; but there is no vital result for unity. This is of course because, though agreement may be general concerning matters such as social work, beneficent societies, and the like, no agreement can be found in the essentials of faith and doctrine. This is the result of free interpretation of the Bible, and the repudiation of Peter's successor, Vicar of Christ.

2. The denominations and their founders are not holy in the same sense or degree as the Catholic Church and its Founder are holy. Many non-Catholics are upright and good because they have retained many doctrines and practices of the Catholic Church.

Many founders of non-Catholic churches were far from holy. Luther, the founder of Protestantism was an apostate friar, who married a nun who had left her convent and turned against her vows. During his life he taught contradictory doctrines, some of them immoral. Henry VIII, the founder of Anglicanism, married five women successively, after divorcing his lawful wife; he had two put to death.

No denomination is catholic, or universal. These non-Catholic churches are everywhere, but are different everywhere.

A regional or national Church cannot be the true Church, since it cannot teach all nations, as Christ commanded.

No heretical Christian denomination is apostolic. The Protestant churches are some 1500 years later than the Church founded on the Rock of Peter.

Not even their teachings come down from the Apostles. Their ministers cannot trace their succession from the Apostles. Not one teaches all the doctrines of the Apostles. How then could they be the Church founded by Christ?

What should be the attitude of Catholics towards those who do not belong to the True Church? -  
-Catholics should observe an attitude of understanding towards them, because the majority of those who do not belong to the True Church are in good faith.



1. Catholic teachings are not easy to understand at first sight; many Catholic practices require sacrifice. Towards such a religion there is bound to be prejudice.

To be obliged to go to Mass every Sunday under pain of mortal sin; to have to confess to a priest, who is another human being like ourselves; to condemn divorce and birth control; to observe fasts and abstinence;-these are not easy doctrines.

No wonder in looking for relief, man often, however unconsciously, seeks motives for not accepting the Church that commands its members to obey such precepts, to accept such doctrines.

When Our Lord first announced the institution of the Holy Eucharist, many of the disciples said, "This is a hard saying. Who can listen to it?" (John 6:62). And they no longer went with Jesus.

2. Catholics should above all try to give good example; nothing is more effective in the eyes of non-Catholics than the exemplary lives led by good Catholics.

"Behave yourselves honorably among the pagans; that, whereas they slander you as evildoers, they may through observing you by reason of your good works glorify God in the day of visitation" (1 Peter 2:12). Catholics should often pray for the conversion of those outside the Church, praying with the Good Shepherd for only one Fold.

3. While avoiding useless discussions that generally end in bitter quarrels, Catholics should try to show the beauty, the truth of the Catholic Church.

In our friendly discussions with non-Catholics we should not be always on the defensive, but should try to see whether they can trace the origin of the authority of their ministers to the Apostles, whether their church can be proved the True Church by the possession of the four marks. Often our non-Catholic friends criticise the Catholic Church on account of some devotional practices like holy water, candles, etc., as if such practices belonged to the essentials of faith.

One Body in Christ: Communion of Saints

The illustration shows the continuous communication in the three portions of the Church spiritually united in Jesus Christ. The members on earth send up prayers to the angels and saints for themselves and for the poor souls in purgatory. They in turn are helped by the intercession of the saints and angels, and by the graces obtained thereby. The poor souls pray for the members on earth.

#### 74. One Body in Christ: Communion of Saints

Why is the Catholic Church called the Mystical Body of Christ? --The Catholic Church is called the Mystical Body of Christ, because its members are united by supernatural bonds with one another and with Christ, their Head, thus resembling the members and head of the living human body.

1. The term "Mystical Body of Christ" is derived from St. Paul's metaphor: "He is the head of his body, the Church" (Col. 1:18). Again: "You are the body of Christ, member for member" (1 Cor. 12:27). "We, the many, are one body in Christ" (Rom. 12:5).

Jesus Himself used a similar symbol: "I am the vine, you are the branches. He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. If anyone does not abide in me, he shall be cast outside as the branch and wither" (John 15:5-6).

2. In the Mystical Body, Christ as Head wills to be helped by His Body. Thus He rules the Church, but does so indirectly, through the hierarchy, human authority.

In a similar manner the human head, to live, has need of the rest of the body. The hierarchy is the material on which is formed the Image of Christ, God. The acts, ceremonies, ritual, liturgy of the Church,--all these are outward signs of the inward reality of the union of the members with one another and with their Head, Christ; they are visible manifestations of a common supernatural life in the Godhead.

3. Among the members of the Mystical Body of Christ there exists an interdependence; so that although each one has his own individual function, yet he does not live for himself alone, but for the entire Body. Every good he does perfects the Body, of which he is a part.

Similarly, the eye, or the foot, or the arm of a man is useless existing alone and apart from the rest of his body. Here is an example of the interdependence among members of the Church: Suppose a Catholic prays to recover from a grievous illness, and he does not recover; there is no

evident answer to his prayers. Yet, do they go to waste? God lets no good work "go to waste"; the merits of the prayers are not lost for the Mystical Body.

4. Because of the interdependence among the members, and between members and Head, of the Mystical Body, there follows a continuous contribution and distribution of merits and graces, profiting all towards eternal life. This supernatural fellowship, this mystical union and interdependence, is presented to us in the Apostles' Creed in the doctrine of the Communion of Saints.

What is meant by "the Communion of Saints" in the Apostles' Creed? --By "the Communion of Saints" is meant the union of the faithful on earth, the blessed in heaven, and the souls in purgatory, with Christ as their Head.

There is only one Mystical Body, only one Church. But this Church has three aspects: the Church Triumphant, the Church Suffering, and the Church Militant.

1. The saints and angels in heaven compose the Church triumphant, because they have gained the crown of victory. The souls in purgatory compose the Church suffering, because they still have to expiate for their sins before they can enter heaven. The faithful on earth compose the Church militant, because they have to struggle ceaselessly against the enemies of their souls.

The Church triumphant, the Church suffering and the Church militant compose one Church united in Christ, members of a body whose head is Christ: "So we, the many, are one body in Christ, but severally members one of another" (Rom. 12:5).

2. All the members of the Church are of one family, and share in the spiritual treasures of the Church. However, not all members of the Church Militant fully enjoy the benefits of the communion of saints, but only those in a state of grace.

"Dead members" do not lose all the benefits of the communion of saints, for the Church prays publicly for them, and particular members in the state of grace often send up petitions for them. Thus they may receive the grace to repent and recover sanctifying grace. Hence a Catholic who still belongs to the Church, although a great sinner, may have more hope of being converted than one who cuts himself off from the Church.

How do the members of the Communion of Saints help one another? --The members of the Communion of Saints help one another by prayer and intercession, and by the merits of their good works.

1. The faithful on earth can help one another by practicing supernatural charity and, especially, by performing the spiritual and corporal works of mercy.

St. Peter was freed from prison by the prayers of the faithful. St. Stephen's prayer obtained the conversion of St. Paul. The prayers of St. Monica led to the conversion of her son, St. Augustine. This is why today, on all occasions, Catholics ask for each other's prayers, and pray for those in need. They give the spiritual alms of prayers continually, even when they cannot perform the corporal works.

2. The faithful on earth, through the communion of saints, can relieve the sufferings of the souls in purgatory by prayer, fasting, and other good works, by indulgences, and by Masses offered for them.

St. Augustine says: "Prayer is the key by which we open the gates of heaven to the suffering souls." In the Memento after the consecration at every Mass, a special petition is made for the souls of the faithful departed. The poor souls cannot merit anything; they depend upon their brothers in Christ on earth and in heaven to help them attain their eternal home as soon as possible.

3. The souls in purgatory pray to the angels and saints, and pray for the living.

They cannot merit anything, either for themselves or for the living, but they intercede for us.

4. Through the communion of saints, the blessed in heaven can help those in purgatory and on earth by praying for them. The faithful on earth should honor the blessed in heaven and pray to them, because they are worthy of honor and as friends of God will help the faithful on earth.

This is why we pray to the saints and angels that they may intercede for us before God, Whom they see face to face. "Rendering thanks to God the Father, who has made us worthy to share the lot of the saints in light" (Col. 1:12).

5. The doctrine of the communion of saints is one of the most consoling dogmas of the Church. When our loved ones die, they are not separated from us forever. Whether in heaven or purgatory, they still love us and pray for us.

We should be happy to call saints and angels our brothers. We should implore their intercession, not only for ourselves, but also for our other brothers, the poor souls in purgatory.

## The Forgiveness of Sins

Christ taught about the forgiveness of sins in the parable of the Prodigal Son (1). He instituted the Sacrament of Penance for the forgiveness of sins when He said to the Apostles: (4) "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained."

### 75. The Forgiveness of Sins

(Tenth Article of the Apostles' Creed.)

What is meant in the Apostles' Creed by "the forgiveness of sins"? --By "the forgiveness of sins" in the Apostles' Creed is meant that God has given to the Church, through Jesus Christ, the power to forgive sins, no matter how great or how many they are, if sinners truly repent.

1. In the Old Law, sins were forgiven through the merits of the Redeemer that was to come. In the New Law they are forgiven through the merits of the Redeemer Who has come.

Pointing to Christ, St. John the Baptist said: "Behold the lamb of God, who takes away the sin of the world!"

2. We can obtain forgiveness of sin, because Christ the Redeemer merited forgiveness for us by His death. The Church has power to remit sins through the merits of Jesus Christ, "in whom we have our redemption, the remission of our sins" (Col. 1:14).

During life, Christ actually forgave sin. For example, He forgave Mary Magdalen, the paralytic, and the good thief. In curing the paralytic, He said, "But that you may know that the Son of Man has power on earth to forgive sins -then he said to the paralytic -"Arise, take up thy pallet and go to thy house" (Matt. 9:6).

3. Christ gave to His Apostles and disciples and their successors power to forgive sins. He said: "Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22-23).

This power to forgive sins was not given to the Apostles alone, since men of later ages would need forgiveness as much as men of Apostolic times. The power, therefore, must also remain in the successors of the Apostles.

4. It is true, as the enemies of the Church assert, that man cannot forgive sins. Man, by his own individual power, can never forgive the smallest sin. But he can forgive all sins, with the power and authority God gave him, as minister of God, acting in God's place. Or is God limited because man is sinful? "These things I write to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just" (1 John 2:1).

From the very beginning the Church has exercised this power, through the sacraments of Penance and Baptism, and even through Extreme Unction.

How may sins be remitted or forgiven? --Sins may be remitted or forgiven by various means, according to the kind and gravity of the sin: by Baptism, by Penance, and by good works.

1. Original sin is remitted through Baptism. When we are baptized, we become children of God, and heirs of heaven.

None but children of God, the baptized, can have a pass to God's eternal home.

2. Actual sin is remitted by Baptism, by Penance, by Extreme Unction, and by good works. Such good works are: prayer, fasting, and alms-deeds.

Good works cannot remit grave or mortal sin; they can only dispose a person to the state of mind which leads him to the Sacrament of Penance.

3. The guilt of forgiven sins never returns. Once forgiven, a sin is forgiven forever. If after our sins have been forgiven we commit a new sin, or sins like the ones already forgiven, we are guilty of new sins.

A man tells five lies. He repents and confessing his sin, obtains forgiveness. After a month he tells five lies again. He is guilty of having told only five lies, not ten.

What is vice? --Vice is a habit of sin formed by repeated acts of sin.

1. One who makes a practice of stealing has the vice of theft. One who habitually drinks to intoxication has the vice of drunkenness. One who frequently sins against chastity has the vice of impurity.

If one commits robbery and ever after avoids that sin, he has committed the mortal sin of robbery, but he has no vice. Similarly one may be completely intoxicated once, but if he resolves never again to drink, and sticks to his resolution, he has no vice.

2. A vice is easily acquired. This is one reason why we must be very careful not to commit sin. If we should be so unhappy as to fall into sin, we must at once cut off the possibility of forming vice by contrition, penance, and a resolution not to sin again.

After the first fall, one more readily yields to the next temptation. Each yielding weakens the will for the next. Thus step by step one who starts a sin will soon find himself the slave of a vicious habit. "He that contemneth small things shall fall by little and little" (Ecclus 19:1).

3. A vice is easy to break off in the beginning, difficult to break when fully formed, but always capable of being overcome by a resolute will with God's grace.

It is easy enough to uproot a very young tree. But when it has grown into a mighty tree, it becomes extremely difficult. The vice having been firmly formed, it becomes a necessity and is impossible to break without extraordinary grace. This impossibility often leads many vicious persons to despair and to final impenitence. But God can do all things. One therefore who has contracted a habit of sin must have recourse to God, who will strengthen him, so that he can conquer his vice, by patient acts of virtue and a constant exertion of the will.

Can all sins be forgiven? --Yes, all sins, however great, can be forgiven, through the infinite merits of Christ, Who is God.

The repentant sinner is told in Scripture: "If your sins be as scarlet, they shall be made white as snow" (Is. 1:17)

1. God is always ready to forgive our sins, no matter how great or how many they are, if we are truly sorry for them. No actual sin can be forgiven without sorrow and repentance on the part of the sinner.

Our Lord said: "I say to you that, even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine just who have no need of repentance" (Luke 15:7).

2. The sin against the Holy Ghost which Christ warned us would not be forgiven in heaven or on earth is persistent impenitence, the sin of one who rejects conversion and dies in mortal sin. One guilty of this sin can never obtain forgiveness of God, because at the hour of death he continues to thrust God away from him.

A man mortally wounded cannot have any hope of cure if he not only refuses to listen to his doctors, but shuts his mouth against all medicines, and kicks away all medical instruments and help. Even Judas would have been pardoned if he had asked for forgiveness and made a sincere act of contrition before his death.

## Death

Respect for the dead requires that cemeteries be properly kept. We should remember that the bodies of the buried will one day rise again to join immortal souls and live forever with God. Respect for the dead would also advise us to give up the recent fad of dolling up corpses, painting their faces to make them seem alive, as if they were prepared for some flighty show.

## 76. Death

(Eleventh Article of the Apostles' Creed.)

What happens at death? --At death the soul is separated from the body.

1. The soul is judged by God, and rewarded with heaven, punished with hell, or sent for a time to be cleansed in purgatory. The body begins to corrupt and returns to the dust from which it came.



St. Peter spoke of the body as a tabernacle for the soul: "the putting off of my tabernacle is at hand" (2 Pet. 1:14). At death, "the dust returns to its earth, from whence it came, and the spirit returns to God, Who gave it" (Eccles. 12:7). The only exceptions have been the bodies of Our Lord and the Blessed Virgin, which rose to join their souls, and are now in heaven.

2. All men must die, because death is a consequence of original sin. "Therefore as through one man sin entered into this world and through sin death, and thus death has passed into all men" (Rom. 5: 12) .

By their sin our first parents lost the immortality of the body, for God condemned them to die. "Dust thou art, and into dust thou shalt return" (Gen. 3:19). Even Jesus Christ and His Mother submitted to death.

3. No one knows when, where, or how he will die. All we know is that we shall die, and that when our hour strikes, nobody can take our place.

God has mercifully hidden from us the hour of our death. If we knew when we should die, we might be overcome by fear when the moment approached. Some, besides, might lead sinful lives in the hope of repenting just before their death.

4. We must therefore always be ready to die. Death comes "as a thief in the night", when we least expect it. We must live as if every moment were the last of life, always ready to appear before our Divine judge.

"Therefore you must also be ready, because at an hour that you do not expect, the Son of Man will come" (Matt. 24:44).

How should we prepare for death? --We should prepare for death by leading a good life, avoiding sin, and doing good.

1. We must keep in God's grace and love, so that when the Angel of Death comes, we may welcome him as one who takes us home to see the face of our loving Father. The good do not fear death.

Let us die with joy, saying to God, as Holy Simeon did: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace" (Luke 2:29). Let us imitate St. Paul, who says, "I have

fought the good fight. I have finished the course. I have kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day" (2 Tim. 4:7-8)

St. Augustine exclaims: "O how sweet it is to die, if one's life has been a good one!" For such as he, "to die is gain." To the just man death is only a passing into a better life. It is a journey to his everlasting home, where his heavenly Father dwells. Death is to be feared only by the sinner, for it is the end of his earthly pleasures, and the beginning of his eternal punishment.

2. As a man lives, so he dies. Holy Scripture says: "As the tree falls, the trunk will lie" (Eccl. 11:3). We should often recall the thought of death and eternity so that we may avoid sin. "In all thy works remember thy last end, and thou shalt never sin" (Ecclus. 7:40). Those who put off reforming their lives in the hope of a death-bed repentance are like a traveler who starts packing when the train whistles for departure.

Let us picture the death of a just man, one who all his life has done good and avoided evil. He has often seen people taken away suddenly, when they least expected it, and made up his mind to be always ready to die and face his judge. He has hoped he would, at the end of his life, die with the Last Sacraments, a priest, and his family by his side. But his obligations have taken him into the wilderness; there he is dying, with only the guide at his side. But he is at peace, and a smile is on his lips, for he is ready to die: being always in the state of grace, he is ready to meet his judge anywhere, any time. He knows the judge will smile, too, and welcome him as a good son, a friend.

3. We should also have our temporal affairs in order when we die. This is why adults should make a will in order that no confusion may arise as to the disposition of their property after their death. A sudden death is not to be desired, for then we may not be able to put in order our spiritual and temporal affairs.

This is why in the Litanies we pray: "From a sudden and unprovided death, deliver us, O Lord!"

What are cemeteries? --Cemeteries are the burial grounds for the dead.

1. The word "cemetery" comes from the Greek, and means sleeping-place; there the bodies of the dead sleep till Judgment Day.

It is the custom to engrave the letters R. I. P. (Requiescat in pace. May he rest in peace) on headstones.

2. Cemeteries are solemnly consecrated. Catholics should be buried in a Catholic cemetery, if there is one; at least the grave should be blessed.

Some day the bodies of the just will rise in glory, and unite with their souls in heaven; is it befitting their high destiny to bury them like animals in unconsecrated ground? The bodies are buried facing the east, as a symbol of the hope the deceased placed in Christ, Light of the soul.

3. Cemeteries should be properly kept. They should be such as to invite everyone to go there and pray for the departed.

We should go regularly to the cemetery to see to it that the graves of our beloved dead are clean and well kept, and to pray for them. If when they were alive we liked to visit them, why shouldn't we continue to visit them even now that they are dead? Such visits would attest to our living faith in the immortality of the soul, and the resurrection of the body. It is true the souls of the dead are not in their graves, but the bodies there will some day be inhabited again by the souls. Our prayers in the presence of the bodies are the proof of our love for our dear dead.

4. Apostates, heretics, schismatics, the excommunicated, suicides, duellists, Masons, and public sinners, are not permitted to be buried in a consecrated Catholic cemetery.

The refusal of the Church to give Christian burial to her bad children does not mean that she sentences them to damnation: judgment of the dead is in the hands of God. It is merely a public expression of her condemnation of sin, and a disciplinary measure so that her other children may avoid falling into such sins. Non-Catholics are not permitted burial in a Catholic cemetery, because since they did not belong to the Church during life, there is no reason for including them in the burial grounds for members of the Church, at death.

5. The Church forbids cremation not because it is in itself wrong or contrary to divine Law, but because it is in opposition to the Jewish and Christian tradition. In cases of great pestilences, when it is impossible to bury the dead in time to prevent wider spread, the Church permits cremation.

Cremation has been advocated by anti-Christians with the express purpose of destroying belief in the immortality of the soul and the resurrection of the body. The Fathers of the Church defended the custom of burial, by reason of the resurrection of the body, and the respect due it as the temple of the Holy Spirit. The day may come when the Church may grant permission for cremation.

## Particular Judgment

Complete justice will not be done in this life, but in the next. Then everything will be weighed in the balance of God's justice, and punished or rewarded. If on earth we have obeyed the commandments of God and of the Church we shall be given an eternal reward in heaven (1). If we have obeyed all the commandments, but die with unforgiven venial sin, or without having satisfied for forgiven mortal sin, we shall be sent to purgatory (2). Alas for us if we die with even one mortal sin! For then we shall be banished from the sight of God and suffer torments in hell forever (3).

### 77. Particular Judgment

What is the judgment called which will be passed on each one of us immediately after death? -- The judgment which will be passed on each one of us immediately after death is called the particular judgment.

The existence of the particular judgment can be deduced from the parable of Dives and Lazarus; a soul is shown rewarded immediately after death.

1. As soon as each soul leaves the body at death it undergoes the Particular judgment, at which its eternal destiny is decided. "We must all be manifested at the judgment seat of Christ." "It is appointed unto men to die once, but after this comes the judgment" (Heb. 9:27). "Every one of us will render an account for himself to God" (Rom. 14:12).

Let us remember that even while the relatives gather around the bed of the departed one, even while his body is still warm, the particular judgment is gone through and finished; the judgment is passed, and the soul gone to his reward or punishment. If we remember this, we shall be more fervent in praying for the dead, in helping others die a happy death, so that without fear they may meet God at the judgment.

2. Jesus Christ is the Judge at the Particular Judgment. Before Him each soul must stand. The soul will stand in the awesome presence of God the Son, to give an account of its whole life: of every thought, word, act, and omission.

"Neither does the Father judge any man, but all judgment he has given to the Son" (John 5:22).

3. A man's whole life will be spread before him like a great picture. He will remember everything, although he might have forgotten much at the moment of death. How he will wish then that he had done only good! We are not to suppose that the soul will go to heaven before Christ to be judged. God enlightens each soul in such a manner that it fully knows Christ has passed a true judgment on it.

"Of every idle word men speak, they shall give account on the day of judgment" (Matt. 12:36). The judgment will embrace even the good which has been neglected: a strict account will have to be rendered of the use we made of the talents and graces given to us. Even good actions badly performed will come under scrutiny, careless communions, hasty confessions, etc. Only then shall we know the exactness with which God sees and measures every act, word, and even intention in our deepest thought.

4. The good and the evil that the soul has done will be weighed in the balance of God's justice. Then the sentence will be passed by Jesus Christ alone, without the intervention of witnesses. This sentence is final and will never be reversed. The soul will learn the sentence, the reasons for it, and its absolute justice.

"But of every one to whom much has been given, much will be required; and of him to whom they have entrusted much, they will demand the more" (Luke 12:48).

What are the rewards or punishments appointed for men after the particular judgment? --The rewards or punishments appointed for men after the particular judgment are heaven, purgatory, or hell.

"With what measure you measure, it shall be measured to you" (Matt. 7:2). As we have loved God and our fellow-men during life, so we shall be given the proper reward or punishment.

1. He who dies in his baptismal innocence, or after having fully satisfied for all the sins he committed, will be sent at once to heaven.

The just will enter into everlasting life (Matt. 25:46). Only those souls enter heaven who are free from all sin, and from the penalty due to sins which have been forgiven. Nothing defiled can enter heaven (Apoc. 21:27).

2. He who dies in the state of grace, but is in venial sin, or has not fully atoned for the temporal punishment due his forgiven sins, will be sent for a time to purgatory.

The souls in purgatory are saints, because they are sure of going to heaven. In purgatory they cannot commit any more sin, not even the slightest. They only long for God.

3. He who dies in mortal sin, even if only with one single mortal sin, will be sent at once to hell.

For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by" (Wis. 5:15). By mortal sin a man cuts himself off from God. It is really he himself that sends himself to hell. God's desire would be to see all His creatures with Him in heaven.

How should we prepare for the judgment? --We should prepare for the judgment by being most careful to lead a good life and die a happy death.

1. We should do all the good we can, so that God may forgive the evil we may do. We should not only obey carefully all the Commandments of God and the Church, but do good works in prayer and alms-deeds, practicing charity for the love of God.

How can we be careless about a matter of such importance, when we are absolutely certain of being judged by God! "For what shall I do, when God shall rise to judge?" (Job 31:14).

2. We should do voluntary works of penance, for love of God, in expiation of any sins we may have the misfortune to commit.

The "Imitation of Christ" says on this topic: "In all things look to the end, and how thou wilt stand before the strict Judge, from Whom there is nothing hid; Who takes no bribes, and receives no excuses, but will judge that which is just. ... Be, therefore, now solicitous for thy sins, that in the day of judgment thou mayest be in security with the blessed. ... Then shall the poor and humble have great confidence, and the proud fear on every side. Then it will appear that he was wise in this world, who for Christ's sake learned to be a fool and despised. ... Then shall the flesh that was afflicted exult more than if it had always fared in delights. ... Then a pure and good conscience shall bring more joy than learned philosophy. Then shall the contempt of riches far outweigh all treasures of the children of earth. ... Learn to suffer now in

little things, that thou mayest be delivered from more grievous sufferings. ... All is vanity except to love and serve God alone" (Bk. I, chap. 24).

"IMITATION OF CHRIST" ([Click Here](#))

3. We should never go to sleep without being prepared never to awake on earth again, but in the presence of our judge.

Let us examine our conscience every day, make acts of contrition for our sins, confess them, and resolve to avoid them in the future.

## Existence of Purgatory

Both reason and faith tell us that there is a middle ground of expiation, where the soul is cleansed from all stain of sin before it can enter the glory of heaven. "There shall not enter into it anything defiled" (Apoc. 21:27). Christ said, "Amen, I say to thee, thou will not come out from it until thou hast paid the last penny" (Matt. 5:26). Even persons who deny the existence of purgatory instinctively pray for their loved ones who have died. This would be great inconsistency if their reason did not tell them that their prayers would do the dead good. Prayers are useless for those in heaven or hell.

### 78. Existence of Purgatory

What is purgatory? --Purgatory is a place of temporary punishment for those who die in the state of grace, but are guilty of venial sin, or have not fully satisfied for the temporal punishment due to their sins.

1. Purgatory is a middle state where souls destined for heaven are detained and purified. Souls in purgatory cannot help themselves, for their time for meriting is past. But they can be helped by the faithful on earth, by prayers and other good works.

In some places, at eight o'clock at night, the church bells sound, to admonish the faithful to pray for the souls in purgatory. This hour is in commemoration of Christ's prayer in the garden. We should then kneel and pray one Our Father, one Hail Mary, and the Requiem aeternam: "Eternal rest give unto them, O Lord, and let perpetual light shine upon them," etc.

2. Belief in the utility of praying for the dead automatically includes belief in the existence of purgatory. If there were no purgatory, it would be useless to pray for the dead, because saints in heaven need no help, and those in hell are beyond aid.

And we can be sure there will be no more purgatory after the General judgment; because the reason for its existence will have passed.

3. Purgatory is a place of temporary punishment for those who have died in venial sin, or who have not fully satisfied God's justice for mortal sins already forgiven.

a. A boy steals an apple from a stall in the market; this is a venial sin punishable in purgatory. Some argue that God is a good God, and will not punish such slight sins with the pains of purgatory. We must remember, nevertheless, that the judgments of God are different from those of men, as His holiness is far above human holiness.

"My thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts." Let us reverence God's holiness and justice, as we have loving confidence in His mercy.

b. A man commits a cruel murder. This is a mortal sin which, unrepented and unconfessed, will send him to hell.

The man repents, confesses, and obtains absolution for his sin; the guilt therefore is removed. But justice requires that he make up for the evil he has done; this atonement takes place in purgatory, unless he makes full satisfaction before death.

4. The doctrine of purgatory is eminently consoling to the human heart. It consoles us when our loved ones die. Purgatory is a bond of union making us realize that death is not an eternal separation for the just, but only a loss of their bodily presence.

Purgatory gives us an assurance that we are still in touch with our beloved dead. We are consoled by the knowledge that we can still help them with prayer, as in life we so helped them.



Is the doctrine of the existence of purgatory reasonable? --The doctrine of the existence of Purgatory is not only reasonable, but its negation is eminently contrary to reason; it is taught in Holy Scripture, and has been taught by the Church from the very beginning.

1. The doctrine of a middle state of purgation is taught in the Old Testament, and was firmly believed in by the Hebrews.

After a battle, Judas Machabeus ordered prayers and sacrifices offered up for his slain comrades. "And making a gathering, he sent twelve drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For, if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. And because he considered that they who had fallen asleep with godliness had great grace laid for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (2 Mach. 12:43-46).

2. When Our Lord came on earth, He purified the Jewish Church of all those human changes that with the years had crept into its usages and beliefs. But He never reproved anyone for belief in a middle state of purgation, or prayers for the dead.

On the contrary, Christ more than once implied the existence of purgatory. He said "And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world, or in the world to come" (Matt. 12:32). When Our Lord said that a sin will not be forgiven in the next life, He left us to conclude that some sins will be thus forgiven. But in the next life, sins cannot be forgiven in heaven: "There shall not enter into it anything defiled" (Apoc. 21:27). Neither can sins be forgiven in hell, for out of hell there is no redemption. They must therefore be forgiven in a middle state, Purgatory.

3. Belief in the existence of Purgatory is a continuous and solemn teaching of the Church. From St. Paul, the early Fathers, the Doctors of the Church, on through the ages, the Church has taught the existence of Purgatory, and the correlated doctrine of the usefulness of praying for the dead.

From the beginning Christians prayed for the dead at the Holy Sacrifice of the Mass. The oldest books used at Mass contain prayers for the dead.

The doctrine of Purgatory was given solemn definition by the Council of Trent as follows: "There is a purgatory, and the souls there detained are assisted by the suffrages of the faithful, but especially by the most acceptable, sacrifice of the altar."

This dogmatic definition contains three points of faith that all Catholics are compelled to believe: (a) that there is a purgatory; (b) that after death souls suffer there for their sins; (c) that the living can extend assistance to such souls.

4. Reason demands belief in the existence of purgatory. If a man dies with some slight stain on his soul, a sin of impatience, or an idle word, is he fit to enter heaven? God's sanctity forbids it: "There shall not enter into it anything defiled" (Apoc. 21:27) . But must such a soul be consigned to hell? God's mercy and justice forbid it.

Therefore reason concludes the existence of a middle and temporary state of expiation, where the soul is cleansed from all stain of sin before it can be admitted into the perfect holiness and bliss of heaven. "Amen, I say to thee, thou wilt not come out from it until thou hast paid the last penny" (Matt. 5:26).

5. Among nearly all peoples there has persisted a belief that souls must undergo some sort of purification after death. This would point to the doctrine of purgatory.

The Greek story of Prometheus implies a place of purgation. The Egyptians and others believed in the transmigration of souls. Legends and myths of all nations, as well as burial customs, indicate belief in the possibility of helping the dead.

## Souls in Purgatory

We should be generous in helping the poor souls in purgatory, who long for God. The best thing we can do for them is to have Masses offered for them. The Church puts no limit to the time during which we may pray or offer Masses for the suffering souls in purgatory. If we cannot have a Mass said, we should at least hear Masses for our dear departed. If God so willed, a single Mass could release all the souls in purgatory. We should offer Masses especially on All Souls' Day and on the anniversaries of death of our relatives and friends.

## 79. Souls in Purgatory

What pains do the souls in purgatory suffer? --The souls in purgatory suffer from a great longing to be united to God, and from other great pains:

1. Their chief pain is the deprivation of the Beatific Vision, the vision of God in the glory of heaven. This temporary deprivation is a most severe punishment, because the poor souls already have a full knowledge of what they are missing.

"As the hart panteth after the fountains of water, so my soul panteth after thee, O God! my soul hath thirsted after the strong living God; when shall I come and appear before the face of God?" (Ps. 41:2,3).

2. The general tradition of the Church is that they also suffer acutely in other ways.

St. Augustine believes that the sufferings of the poor souls are greater than the sufferings of all the martyrs. St. Thomas believes the least pain there is greater than the greatest on earth.

NOTE: (RMO) Saint Thomas Aquinas, the prince of theologians, also teaches that the FIRE in purgatory is as intense as the fire in HELL.

3. The greatness and the duration of a soul's sufferings in purgatory vary according to the gravity of the sins committed. One who has lived a long life of sin, but is saved from hell only by a deathbed repentance, will stay in the purging fires of purgatory longer, and suffer there more intensely than a child, who has committed only the venial sins of an ordinary child.

That some souls stay long in purgatory is implied by the fact that the Church puts no limit to the offering of Masses for the dead; some foundations have been going on for centuries, offered for the repose of certain souls. St. Augustine believes that those stay longest in purgatory who d the goods of earth more. Some saints have held that certain holy souls in purgatory suffer no pain except their exclusion from the vision of God. Practically all are agreed that in purgatory the souls suffer most in those things in which they sinned most; as the "Imitation of Christ" says: "In what things a man hath most sinned, in those things shall he be most grievously tormented."

"MY IMITATION OF CHRIST" ([Click Here](#))

4. The poor souls, however, have much to console them. They are certain of salvation and the love of God. They are free from temptation: they cannot commit the slightest sin, even of impatience.

They have no worry, anxiety, or distress of mind, for they are sure of deliverance. They are comforted by the prayers of the angels and saints, and of the people on earth.

Will all the souls in purgatory go to heaven? --All the souls in purgatory will go to heaven some day; they will stay in purgatory only as long as they have not atoned for all their sins.

1. The poor souls cannot help themselves, for their time for meriting was ended at their death. They cannot therefore merit anything to satisfy for their sins.

This is why we who can still merit by our good works should give some of them as suffrage for the poor souls, so that they may soon be delivered from their prison. We have the special obligation of helping with our prayers and sacrifices the Souls of our dead relatives, friends, and benefactors.

2. Although they cannot merit anything for themselves, the poor souls intercede for us with their prayers to God.

Thus if we help them they repay us by their intercession. No one who has a devotion to the holy souls in purgatory has ever asked for their intercession in vain.

In what ways can we help the poor souls in purgatory? --We can help the poor souls in purgatory by Masses, by prayers, and by other good works.

1. Masses. The Holy Sacrifice is the greatest help we can offer, because its effect depends on itself, and not on the piety of the priest who offers it. Whenever possible, Gregorian Masses should be offered; these consist of thirty Masses celebrated on consecutive days for some deceased person.

If we cannot have a Mass said, we should at least hear Mass for our dear departed. A Mass has infinite merit, for it is the sacrifice of Our Lord Himself. It will surely avail our dead to offer for them God the Son Himself in Holy Mass.

2. Prayers. We should pray with devotion for the poor souls. God does not regard the length of the prayer or the words so much as the love in the heart of the one who prays.

There are special prayers enriched with indulgences, applicable to the souls in purgatory. We should also receive the Sacraments of Penance and Holy Eucharist for the poor souls. "Know ye that the Lord will hear your prayers if you continue in perseverance" (Judith 4:11).

3. Alms-giving. No pompous funeral or profusion of flowers is of any avail for the poor souls in purgatory. As St. John Chrysostom says, "Not by weeping, but by prayer and almsgiving are the dead relieved."

It is better to give to charity the money spent on idle and worldly show, which cannot help the poor souls. Instead of sending costly wreaths to the family of a dead friend, it is an excellent custom instead to have Masses offered for his soul.

The Heroic Act. By this Act a person surrenders, in behalf of the souls in purgatory, all the satisfaction made to God by his good works, including whatever satisfaction may be offered for him by others during his life and after.

The Heroic Act is enriched with precious favors. One who makes the Act may gain a plenary indulgence applicable only to the dead: (1) on any day that he receives Holy Communion, if he has made his confession, visited a church or public oratory, and prayed for the intentions of the Holy Father; (2) on any Monday-or, if impediment arises, on the following Sunday-if he attend Mass in supplication for the faithful departed, visit a church or public oratory, and pray for the intentions of the Holy Father.

[HEROIC ACT \(Please Click Here\)](#)

It is an error to suppose that one who gives up his merits, or offers prayers and good works for the poor souls, thereby loses something for himself. Prayer confers a blessing not only on those prayed for, but also on him who prays. "Blessed are the merciful, for they shall obtain mercy."

4. We should not, however, rely too much on the prayers and sacrifices that our relatives may offer for us after our death. Even granting that they will remember us often and fervently in prayers, it is nevertheless true that works offered in suffrage for souls avail them only to a limited extent.

God gives more value to little voluntary penance done here on earth than to disciplines offered for that soul after death. As a Saint aptly said, "One Mass devoutly heard during life is worth more than a great sum left for the celebration of a hundred Masses after death.

